

TODAY'S SUPREME CHALLENGE  
TO AMERICA

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JAMES FRANKLIN LOVE

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to America







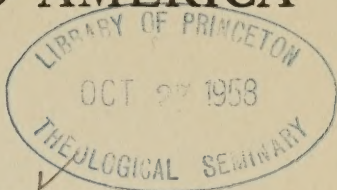
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TO AMERICA

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REV. JAMES FRANKLIN LOVE, D.D.



# TO-DAY'S SUPREME CHALLENGE TO AMERICA



BY

REV. JAMES FRANKLIN LOVE, D.D.

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and Universal Mission of Christianity," "The  
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# CONTENTS

CHAPTER	PAGE
I INTRODUCTORY: THE TIMES IN WHICH WE LIVE . . . . .	9
II SIGN ONE: THE HISTORICAL BACKGROUND .	16
III SIGN TWO: THE DISTRESS OF THE WORLD .	27
IV SIGN THREE: THE DISILLUSIONMENTS OF THE WORLD . . . . .	36
V SIGN FOUR: THE UNIVERSAL OUTBREAK OF DEPRAVITY . . . . .	46
VI SIGN FIVE: DIRECT WORK OF THE HOLY SPIRIT	54
VII SIGN SIX: THE NEW OPPORTUNITY IN EUROPE	70
VIII SIGN SEVEN: THE SUDDEN RISE AND POPU- LARITY OF DEMOCRACY . . . . .	76
IX WHAT THEN? . . . . .	88



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# TO-DAY'S SUPREME CHALLENGE TO AMERICA

## CHAPTER I

### INTRODUCTORY: THE TIMES IN WHICH WE LIVE

The man who takes sober invoice of the times in which he lives is an exceptional individual. Few men wisely and faithfully appraise their own generation and circumstance. Memorials of the past and signs and prophecies of the future are the favorite symbols of many. The doctrines, promises and prophecies of the Scripture are often more esteemed than their commands. Things to come have a greater fascination than things to be done. The Scriptures, it is true, tell us where we came from and where we are going to, and the latter ravishes the soul of the righteous; but the Scriptures are the pragmatic religious literature of the world. For each in his day and generation they prescribe plain duties to be performed as well as plain truths to be believed and glorious dreams to be cherished. The Scriptures condemn those who disobey them and quite as severely reproach those who do not discern the signs of their times. The man who serves his own generation does it by the will of God.

We do well, therefore, to heed both what God says in his Book and what he signifies in the times in which we live. If we wish to go with Christ through these marvelous years, and wish at last to go to him flushed with the joy of a large achievement which shall enrich eternity for us, we must see what he is aiming at in our day. Through all history he is working in harmony with his



eternal purpose and program. He is always going the same way. The moral order of the world has its climaxes of opportunity and privilege for men and nations, but in it God is always aiming at the same ends. That he is at this time much concerned that American Christians shall discern the signs which indicate the way he is going and join him in a supreme service for this generation no one can doubt who reflects upon certain great, obtruding facts in current history.

There is a luminous wake in the path of the Son of Man as he passes through this generation. His going is attended by a flare of circumstances which make his course unmistakable. He would lure us to follow him. A gratifying reflection upon the circumstances of the hour is that they make it possible for us to go with him. He is not seen ascending heights which we have no means to ascend. He is going forth along the highways of service for which facilities have been provided us. It is indeed a service for which we have been both prepared and equipped. He is coaxing us to give to the world that which he has first given us; and in his advance-going among the nations he has prepared them to receive what we have to give as they were never prepared before.

Never was there a time when we could by the full discharge of our duty confer such blessing on the world and so distinctly set forward the cause of Christ in the world as now. This is the climax of three centuries of providential history for American Christianity and brings the American Christian public face to face with a mission to the world for which God has been nurturing it through these centuries. The way which we take at this time and the zeal with which we carry forward our Christian international service will declare our worthiness or unworthiness of the favors of God marvelously bestowed upon us in the years which are gone. God by many providences, and now by the most lavish outpouring of temporal blessings ever bestowed upon a nation, has been creating here a Christianity and establishing and equipping here Chris-

tian churches for the transport of Christianity to all lands. It is this mission of American Christianity to which the signs of the times point and to the fulfillment of which they would call us at this hour.

Nothing that confronts or affects the churches of America at this time has more significance than this fact. The signs which unmistakably indicate this fact are numerous and exceedingly impressive. Never in the history of Christianity were exhibited so many signals of the divine summons to foreign mission service peculiarly. Never before has Foreign Missions been made so specifically an American duty as it is to-day. Universal circumstance has lifted Foreign Missions to a new place of importance, vested it with supreme urgency, newly positioned America among the nations and conditioned it to meet the new necessity. Upon America, the only land where evangelical Christianity is held in full freedom and where in numbers and resources it is fully matched against its odds, is laid a weight of responsibility which no other nation has ever carried.

For the churches of Christ in the United States the war ended an era; the armistice marked the beginning of an epoch. Up to the war God had helped these churches to build a home base; since the armistice he has been calling them to back a world missionary program. For Europe the war marked the convulsive death of an era in which autocracy in state and church had frowned haughtily upon evangelical Christianity; with the armistice and the decisions of Versailles there was born a new epoch of opportunity for real Christianity and for the American churches to make sacred alliance with and pledge help to those of "like precious faith" who had come out of the great conflict with multiplied need and with intensified longing for Christ and brotherly sympathy and fellowship. By such tremendous facts affecting both America and Europe, and in no small measure the whole world, Foreign Missions has been thrown into a new category of duty for the American churches. It has been lifted above

all former comparisons with the home tasks. All old parities between Foreign Missions and one of the many phases of the home work of Christianity have passed and doubtless passed forever. Providence and circumstance have now for more than six years held Foreign Missions with its new claims before the churches of North America. Since Armistice Day, 1918, Providence has raised many signals for the summons of the churches quickly and strongly to Christ's leadership "into all the world." The world's need of Christ is desperate and God's call is extraordinary and imperious.

For a Christian to miss the new meaning of Foreign Missions in the signs of his times means that he fails to understand the new epoch which was born in 1918, and to adjust his life to its new duties. He loses step with Christ in his march through the years and is certain to fall short in service to his own generation. For the North American churches to miss this is to cheat Christ and themselves out of victories and triumphs for the gospel which are now possible for the first time in the history of the world and obtainable by American churches for the first time in the history of American Christianity. Moreover, these victories now possible to the American churches are possible to them only. This lays a responsibility upon them which they have never carried before. To give ourselves at this time to other things and neglect Foreign Missions means to mistake secondary for primary duties, and doing so, to doom ourselves to walk bypaths alone instead of the highway of service and achievement with Christ.

Have the leaders of God's people in America the vision to discern the signs of the times and to point them out to the churches? To suffer the churches at this time of world distress, and in the face of the ringing calls of Providence, to substitute small tasks for great, secondary matters for primary duties, to remain at old posts when Christ leads a new charge, is, of all times, a tragedy. The fact which to-day should grip the conscience of every

American Christian is, that God is making an extraordinary call to foreign mission service, and that we may by heeding his call break all foreign mission records of achievement. There is no precedent to present circumstance in all the history of Christianity.

There is for serious and unbiased men no mistaking that Foreign Missions has been made the big business and that God is by many voices which have no other meaning calling us to it. Foreign Missions is not a thing which can at this hour be given a second place. There are an urgency and an emergency in Foreign Missions at this time which do not pertain to anything to which American Christians are called. In the past, and for a good long time, God seems to have been patient while Foreign Missions waited on other things. Perhaps he withheld his imperative call until this hour, and even while millions died without the gospel, in order that we might get ready and, at the strategic moment in the world's history, be able to meet its crisis and accomplish his purpose in the rescue of the nations. The clock of time has now struck the supreme hour. Delay is no longer tolerable. God is now sounding forth his trumpet. Disobedience and hesitation now declare our disloyalty.

Before this discussion proceeds further, let us say with as much emphasis as we can, that there is no denial or disparagement of other duties. Attention should be given to every department of our home work. We think of no single department of the many into which we have divided our Christian task at home that is unimportant, or which should be slighted. We are saying only that Foreign Missions, and not one nor all of these home departments, has by the exigencies of the past six years been lifted to a distinctly new, more significant and commanding place than it has held heretofore; and that no one department of the home task must, in view of this tremendous fact, for a moment be compared in urgency or claim with the all-comprehending and extraordinary duty of Foreign Missions at this hour.



Moreover, so far as America is still unchristian, the conversion of the ungodly here must be the chief concern of our home work. If anything must stand in the way of giving every man abroad a chance to be saved, nothing but the evangelization of the unsaved at home should be allowed to do so. Salvation and the offer of salvation is plainly the primary, the incomparably chief thing as place and duty are fixed for Christian men by the New Testament. Other things are important in their place, but their place is secondary, and always secondary to the supreme thing for which Christ died, and for which his churches exist,—the calling of sinners to repentance and the offer of salvation through the atoning cross of Christ. Other and secondary things will find their places, and will be cared for in due proportion when this task is made supreme. But to curtail the work of evangelization at home and abroad in order to make sumptuous provision for secondary things is to invite moral decay at home and mock at the predicament of a lost world. Dr. W. D. Nowlin brought forth tremendous applause from thousands of members of the Southern Baptist Convention at Atlanta, Georgia, in 1924, with these words:

“The first and greatest mission of a New Testament church is the evangelization of the nations. The primacy of missions in our Lord’s plan is evident, and things of prime importance should be given first place. There are other tasks that are important, but their value consists in the fact that they are aids to our prime mission—evangelism. Education is important, but whenever a denomination begins to major on education and minor on missions, right then it begins to die.”

There are duties at our doors. The home base is a tremendous factor in the warfare of faith and the conversion of the world. Indeed, God has *by his past providences* quite as strongly emphasized the importance of the home base as *by his present providences* he now emphasizes the supremacy of international Christian service. He



has done this by giving American Christianity three hundred providential years for the building of the home base before he set Foreign Missions to the front as the paramount duty. God has given the American churches time to get ready for this tremendous hour.

## CHAPTER II

### SIGN ONE: THE HISTORICAL BACKGROUND

There have appeared marvelous providences in the course of American history. If we would discern the signs of the times clearly and know their deep significance, we must view them against the background of this history and the marvels of God's attending care of evangelical Christianity in America up to the present hour and circumstance.

Why was the discovery of America by civilized nations delayed from the beginning of time until 1492? China had invented the mariner's compass and was using it; and China was an old civilization with a crowded population long before the days of Columbus. Why did not Providence open the doors of this continent to China? Had he done so this would now be a heathen land, and Providence would not lead a heathen people to North America which he had preserved from creation as a site for an experiment in democracy and evangelical Christianity.

Why was Columbus prevented by remarkable incident from landing on the coast of North Carolina, or Virginia, when to all human probability he would do so? To have landed on our Atlantic coast would have doomed North America to be a Roman Catholic country. Providence used a flock of birds to lure his ships to the South, and still held this continent in reservation for others.

Why did not Europe, wild with excitement and the spirit of adventure following the announcement that a new continent had been discovered, immediately turn a stream of immigration into this land? Why did a whole century lapse after Columbus before God lifted the gates of entrance to North America? What Longfellow calls

"the living seed of a nation" was not yet matured for the planting of the proposed civilization here. That hundred and more years between Columbus and the Cavalier, the Puritan and the Pilgrim settlements, is one of the most marvelous providential centuries in all the annals of time. See what was taking place in Europe during that century!

Most marvelous is the relation of personages, periods and events in the Old World to the beginning of history in the New. As divine Providence began to get things ready for the Reformation in Europe, he began to point the way to America. Luther was born in 1483, Zwingli and Tyndale in 1484, and America was discovered in 1492, when Michelangelo, seventeen years of age, was taking up his chisel and brush and becoming conscious of his genius, and Raphael was a boy nine years old. John Calvin was born in 1509, seventeen years after America was discovered, and John Knox in 1505. America was found in such times as these, but Providence did not favor immediate settlement of North America. To have done so before these great spirits had revolutionized European thought would have been to make this a Romish country. The Roman Catholic type would have been established before the Reformations of Germany and England had produced their results, and there would have been no land to which the persecuted Protestant and evangelical Christian could flee and establish the civil democracy and the revived Christianity which inspired them. The people were not prepared for spiritual freedom, and the English tongue was not fully ready to become the vehicle of the Truth. In 1517 Luther nailed his theses to the church in Wittenberg and in 1521 he met his accusers at Worms. In 1526 Tyndale's Bible was circulated in England, and in 1534 Luther's translation was ready for the reader. Those were mighty days "on ages telling." In 1564 Shakespeare, who was to fix the form of and forever give dignity to the English language, was born, and, though he knew it not, was a chief agent of Provi-

dence for the extension of evangelical religion. The Massacre of St. Bartholomew was perpetrated in 1572, Cromwell was born in 1599, and Jamestown was settled and Protestantism began its career in America in 1607. The Dutch, bringing Calvin's theology, settled New York, New Jersey and Pennsylvania in 1609, and the Pilgrims arrived at Plymouth Rock in 1620. Thus was America preserved and prepared to serve as a refuge for those who had come into the light of the gospel, and for a field in which the principles of that gospel could be planted and guarded.<sup>1</sup>

Thrilled by new and mighty thoughts, under impulses and emotions produced by the discovery of great truths of the universe and the greater discoveries of grace, men must have room for action. A continent would be needed for the demonstration which God was preparing to make. Evangelical religion must have unfettered opportunity to benefit by all these circumstances and to find a free and full expression under their inspiration. When the fullness of time had come, "a new land arose out of the sea to serve as a bulwark and reserve for the age of reformation."

God had reserved an asylum for his witnesses to the truth which was emerging from the rubbish of superstition and error of Europe. When persecution was raging in Europe,—in the Netherlands, in Spain, in England,—then the ocean began to whiten with the sails of pilgrim fleets, and providential winds bore them to our Atlantic shores. No decoys turned these refugees of hope out of their course as they had turned Columbus.

Later both Spanish and French Catholicism tried to make America their possession, but failed because the God of nations was not their ally in such an enterprise. There was at one time in America a "New Spain," a "New France," and even a Russian America on our North

<sup>1</sup> The above paragraph is adapted from Chapter I, "The Mission of Our Nation," by J. F. Love, where the discussion of this providential history is more extended.

Pacific coast, as well as a "New England." Why did "New France" and "New Spain" disappear and "New England" survive? Each was greatly larger than New England. There is but one answer. A divine Providence favored New England, and the evangelical Christianity which New England fostered. The Roman Catholic "New France" required that "anyone settling in New France must be a Catholic." Says Bishop Galloway of the French to the North, "The defeat of Montcalm on the Heights of Abraham was a pivot on which turned the modern history of the world." And the historian W. F. Lord calls that event "almost miraculous." Wolfe paid a great price for that decision, but he made a great purchase. William Cullen Bryant says of the Spanish effort in the Southwest to dominate America, "Fortunately for the progress of the human race and the future history of North America all their efforts to gain a permanent foothold north of the Gulf of Mexico were in the main unsuccessful."

These controlling and directing providences are still further manifest in the remarkable incidents which attended the Louisiana Purchase, the acquisition of the Oregon country, etc. The eye of Providence seems to have been constantly upon this land and nation, and the hand of Providence always outstretched in interposition at every crisis of the Republic.

For the suggestion of what our land would be had Spanish or French Catholicism realized its ambitions to subjugate it to Rome, the condition of Mexico and of French Catholicism in Louisiana may furnish a hint. Roman Catholicism has succeeded in keeping ninety per cent of Rome's dear children in Louisiana illiterate until this day, notwithstanding the belt of evangelical enlightenment which surrounds Rome's preserve in the Mississippi Valley. The French and the Spanish are, as all men know, capable of a high degree of culture. It is Rome's responsibility that such people are kept in ignorance. Rome prefers darkness rather than light.



God had kept this continent as a refuge for evangelical men and women whom Europe could not tolerate, and had in preparation for them endowed this continent with rich resources. George Washington said in his first inaugural address, "No people can be found to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States; every step by which they have advanced to the character of an independent nation seems to have been indicated by some token of providential agency." Providence worked in accordance with the divine purpose through every step of this history to establish here a democracy inspired and supported by evangelical Christianity; but God was not concerned with America simply as a refuge for the persecuted disciples of evangelical faith who were scurried out of Europe. The evidence is quite as strong that all this providential care was with the intent that, nurtured here, democracy and evangelical Christianity should minister their benefits to all peoples, and to Europe in particular, when the times were ripe for this retaliation of Europe's hate for evangelical Christianity and hurt to evangelical Christians. The Jamestown Colony was chartered for one reason, that it "under the Providence of God might tend to the glory of His Divine Majesty in propagating the Christian religion."

God was throwing guards about his people while they built here a home base, broad and deep and strong. This was not because the Anglo-Saxons, who built the foundations of this nation, were in a peculiar sense the darlings of God's heart, nor because God was chiefly concerned with democracy, a great home base and sumptuousness for the Christians of America. God's chief concern was for *a base* in America strong enough to carry out his providential purpose in the greatest Christian campaign of the ages for the winning of the world to Christ when at last the opportune moment should come. He was concerned that once America by providential favor was strong and capable, and the world in its need was ready and call-

ing, American churches should answer that call which the churches of Christ nowhere else in the world are so well able to answer. The moment has now come, and American Christianity with a strong home base faces its supreme and sublime mission. We shall now show to men and angels how God's favored people can meet a high hour of destiny with courage and loyalty, or we shall show them how vain and disappointing have been God's peculiar blessings and dependence upon us.

The home base of Christianity which does not support the work of Christ at a time like this is no base at all. If we have builded well, and God's favors have not been bestowed in vain, we shall at this hour launch and maintain such a foreign mission offensive as men and angels never witnessed.

Surely we can say with the man of God of the olden time, "Hitherto hath the Lord helped us," and with Rupert Brooke,

"Now God be thanked  
Who matched us with this hour."

Every aspect of the home situation viewed impartially and seriously shows that American Christianity is ready for a great international Christian service, lacking only the mind to undertake it and the will to prosecute it.

But if there is any lack in the home churches of that which qualifies them to meet home conditions, and to discharge their pressing obligation to the rest of the world, that lack is a spiritual one which Foreign Missions, more than any other activity, will supply. A large foreign mission program will not hurt anything that needs to be done at home. Foreign Missions yields peculiar and rich dividends to individuals and churches who participate liberally in it. Dr. E. C. Routh says, "Foreign Missions is the only enterprise which will float all the enterprises and lift them above the water line of danger." The appeal of Foreign Missions will more completely enlist for Chris-

tian service and more warmly bind to Christ and his program the men and women of our churches, and elicit more resources for all the work of the churches than any other appeal which we can make. Of course the foreign mission appeal should not be used to get money which is not distributed to Foreign Missions in proportion to the strength of the foreign mission appeal.

In his speech before the Missionary Conference in Washington, D. C., January, 1925, President Calvin Coolidge said:

"The Christian churches and government have no greater responsibility than to make sure that the best, and not the worst, of which Christian society is capable shall be given to the other peoples. To accomplish this is the dominating purpose of your missionary movement. It is one of the most important, the most absolutely necessary, movements in the world to-day. We shall ourselves be the gainers, both spiritually and materially, by our efforts in behalf of those whom we shall thus help. The early Christians fairly burned with missionary zeal."

The peril is not that we shall get for Foreign Missions money which is needed at home; the peril is that the spirit of selfishness and numbness will hold fast numbers of church members in its death grip, and dwarf the whole budget of church benevolences. The great need is an appeal so large, so unselfish, so commanding, so worthy and compelling, that it will touch the fountains of Christian generosity and release streams of benevolences which shall refresh every nook and corner of the home field and overflow in rivers of blessing to the uttermost parts of the earth. American Christians have all the money that is needed to meet all their financial obligations to the Kingdom of Christ. We have scarcely tapped the material and rightful resources of the Kingdom of God which the hands of church members in this land hold. American Christians, as no other Christians in the world, are the stewards both of God's money and God's gospel

which are now needed for God's cause. The first consideration is to find a work and a motive big enough and strong enough to break up Christian selfishness and to release for God's use and direction his part of that which, under his blessing, American Christian men have acquired. There is no other appeal so big, so strong, so true to the heart and commission of Christ, as the appeal for a lost world. When the churches of Christ take anything less than Foreign Missions for a leader for stimulating Christian liberality, they defeat themselves and the cause which they have promoted to the place which God has assigned to Foreign Missions.

Therefore, setting Foreign Missions in the supreme place to which Providence has lifted it in this hour does not belittle, and will not impoverish, any home enterprise. It is, rather, applying the highest wisdom to the relief of home enterprises and institutions, while it is discharging a bounden duty to a world in sore distress. To be sure, no institution or division of the home task ought in such an hour as this to be kept on parity with Foreign Missions. To do so is to deny Foreign Missions that preëminence which Scripture, time and circumstance give it. But there is not in this a suggestion that anything which we are doing at home for Christ should be abandoned or allowed to suffer.

The call of Foreign Missions is a call to immediate action. Foreign Missions cannot wait longer. Never before this hour was the destiny of the world so pivoted upon immediate duty and upon the duty of American Christianity in particular. We must act and act quickly and decisively if we would discharge our obligation. Foreign Missions is at this time a duty and responsibility which cannot be deferred. Indeed, we doubt that there is in the history of evangelical Christianity of America a more tragic delinquency than the failure of the American churches to set Foreign Missions to the front of all their efforts and enterprises immediately after the armistice and to maintain Foreign Missions on an incomparably

great scale during the past six years. For many American churches there will certainly come out of these years ghosts of neglected duty to haunt them in the years which are ahead. We fear that some of these ghosts will peer from the nookeries and walk the aisles of some great temples for whose building and elegant equipment Foreign Missions has had to wait while broken men and women, without refuge, have gone down to death in millions. Some of these ghosts, we fear, will chatter condemnation in some American halls and committee rooms where percentages have been fixed and designations have been made for things which, in an hour so potential and portentous for Foreign Missions, could far better than Foreign Missions have waited. The historians of Christianity are certain to record these years as years which shifted supreme emphasis from home to international duty. For some certainly there can be no other truthful record than that of default before the divine summons, marvelous opportunity and human importunity.

Foreign Missions cannot, we say, wait. The call has been sounded, the issues of this warfare tremble in the balance, easy to be tipped in favor of Christianity but with unmistakable forces gathering to tip them the other way if the American churches prolong their hesitation. The bugles of war have sounded. War measures must now take precedence. These are not usual times. Foreign Missions has become an extraordinary duty. This is a supreme moment for using the home base to support a world campaign. We must engage the enemy now. The necessity for volunteers and for equipment of the army, for transport of men and supplies, is upon us in this very moment. Test of vision among our leaders, of Kingdom loyalty and Christian world patriotism, is being made. If American Christianity does not quickly respond to the loud call of God to press the battle of the ages to the gates, our glory will depart with our opportunity.

Dr. Cornelius H. Patton has uttered a real warning in these words which ministers of Christ may well repeat



with emphasis to their congregations, "Let the church beware of Christianity *de luxe*."

Several years ago when the writer was a member of the church of which Dr. George W. Truett is pastor, a church which has been made great through great leadership, necessity had arisen for the enlargement of the house of worship to hold the increasing congregations. To provide this necessity a debt of \$140,000 had been incurred. Some members of the church were consumed by anxiety for this debt, and felt that missions ought to wait under such circumstances; but the pastor had vision and courage, too. Standing before his people on a Sunday morning and pouring out his heart in passionate appeal for a worthy contribution to missions by his church, he reached a climax of Christian fervor in words like these which I can never forget:

"Let no man, woman or child in this congregation withhold his best from Christ for missions to-day because there is a debt on this church. I would rather stand bareheaded under our scorching Texas sun, or suffer Texas northerners to beat upon my head in leadership of a missionary church, than to preach to a church which is not missionary in the finest temple that you could rear above my head."

He led and his people followed. Christian men always follow such leadership.

If the churches of Christ in America, turning their eyes away from the signs of the times, give themselves now to self-pampering and to providing for themselves luxuries and sumptuous circumstance while this marvelous foreign mission opportunity goes by, they will defeat the purposes of God for America and entail upon Christianity, world without end, a stigma which will be pointed out as a reproach by nations whom we might to-day make our allies in this holy warfare. "Beware," yes, indeed, beware, "of Christianity *de luxe*," of a Christianity of show and pomp and glory while the world is panting for breath and dying

of starvation, and we have Bread of Life enough and to spare.

Speaking of the emergency which confronts the Missionary Society, the *Watchman-Examiner* makes this sensible statement:

"The emergency exists not because we do not have the money but because the money has us. Slaves to the demands of the cost of high living, we have given up the higher life. Eager for creature comforts, we have shunned the call to heroic service, and fearful of the cost of the best, we have spent our labor for that which satisfieth not."

We need homes for our families, but we do not need palaces. We need food, but we can dispense with many luxuries. We need dress, but God calls us to forego a thousand extravagances. We need houses of worship, but we do not need cathedrals. The denomination which has surpassed all denominations in the erection of great temples, the display of ornamentation, the exhibit of stained glass, and clamored for the front place on the public squares of the great cities, is to-day spiritually the deadest thing that bears the name Christian. Then let us keep ourselves under guard lest love for show and comfort run away with us, and we run away from our supreme duty and opportunity.

## CHAPTER III

### SIGN TWO: THE DISTRESS OF THE WORLD

The bugle call to war in 1917 was not more distinct and commanding than was the call to Foreign Missions which was made on Armistice Day 1918. The one call was to slaughter men; the other was to save them. The call to war was made in the name of democracy; the call to missions was made in the name of Christ and the lost. In the first instance we were called to help allies and defeat enemies of democracy; in the missionary call we were summoned to the service of every creature, allies and enemies, for this world and that which is to come.

If we save men, we save both them and democracy. Our lads were willing to fight and die in the service for that to which they gave their splendid young lives. Are we as ready for sacrifice as they? Did not they, in the response which they made, and did not the country, in the resources which it so quickly assembled for a campaign of death, set the churches an example of telling suggestiveness?

Think of the distress-call! We quote from Mr. Sherwood Eddy:

"Professor Bogart estimates 26,000,000 combatants and non-combatants as the total death toll of the war. This would mean a city of 16,585, like Ithaca, blotted out every day of the war. To this must be added

20,000,000 wounded

9,000,000 war orphans

5,000,000 war widows

10,000,000 refugees.

"These appalling figures, however, do not include the indirect losses from revolution, famine and pestilence, the

increased death rate and the total losses due to the war. According to the Swedish Society for the Study of Social Consequences of the War, the total loss must be put down at 40,000,000 lives. . . . Take the single item of 10,000,000 'refugees.' That means ten million human beings driven homeless, and often penniless, out of Armenia, Turkey, Syria, Belgium, France, Russia, East Prussia and the battle areas where armies marched and countermarched."

The war covered Europe with cemeteries of the dead, and left it with legions of maimed and halt and blind. But more, it robbed Europe of fortunes slowly accumulated through years of patient toil, and laid upon the backs of the bereaved and broken such burden of taxes as were never carried by men before.

Prof. Bogart, as quoted by Mr. Sherwood Eddy, says, "The direct cost of war was 186 billion dollars and the direct and indirect cost, 337 billion dollars." He calculates that we burned up \$9,000,000 an hour, or \$215,000,000 a day, during the war, or the equal of \$20,000 an hour from the birth of Christ until the end of 1925! At the call of war this staggering sum of money was furnished. How insignificant our missionary offerings at the call of Christ and a lost world compared with these figures!

Christian Missions is the antithesis and the only effectual antidote to war. The war left both our allies and our enemies in sore need of our Christian help, and the gospel is the one sure consolation for them. In many respects, every nation involved in the war suffered losses, demoralization, and other consequences which it will take generations to repair, let democracy do the best democracy can for the nations who have gained it as their reward.

No audible voice from heaven could be more unmistakable than the call of God to America in the circumstances and conditions which have afflicted the world since the close of the war. That war left a world imploringly in need of Christ. Even the political and national aims and ambitions of the war are certain of frustration with-

out Christ's influence and the saving essence of the gospel in the amalgam of peace plans for the world. Only the Prince of Peace can destroy envy, arrest strife and abolish war; and only the gospel contains his principles of peace. Dr. Robert E. Speer in "The Gospel and the New World" says:

"Old things are passed away everywhere. The old Europe is gone, and a new Europe is come with new maps, new national and racial divisions, new economic problems and relationships and discontents, new political principles and fallacies, new ambitions and enmities and fears, new social ideals, new disabilities, new hopes, new despairs."

Again the same author says:

"The new world needs him and that is all it does need. It needs his spirit of trust and brotherhood, his forgiveness and freedom, his principle of world organization, his power of re-creation, the fullness of the Gospel of redeeming love and life. 'What we lack in our country,' writes a thoughtful Japanese, 'is Christianity in power and in resurrection.' This is the whole world's lack."

A fact which should be well lodged in the minds of Christian men is that God always calls his people to service in the groans and needs of men. It was "*a man of Macedonia*" who uttered the call of God to Paul at Troas to come into Europe and "help us." Luke says, after reflecting upon the call of the man of Macedonia, "We endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." In the man's call God had called, and God's call was to preach the gospel to those whose need had been voiced. If we would go with God to the service of men, we must have quick ears and responsive souls for the calls of men in their needs. God does not break the silence for any man except as he breaks it in the call of human need which gives us the opportunity for Christian service. Men and women in their darkness and distress, destitute of the



gospel, issue to the churches of Christ the Lord's own call and emphasize his ancient command.

The call of Europe for our invincible doughboys, our guns and flying machines in 1917 was by no means so clear or convincing for Christian men as is the call of God for Christian compassion and service in this year 1925. It is to make plain this call that the signals of God are flying. Nation after nation has, these six years, sent out to America the S.O.S. From the day the armistice was signed, God has been signaling to Christian America for a missionary advance not only in Europe but in all the world. The whole world has been affected and much imperiled by the war. Millions were ruined financially, and millions have seen the last earthly hope, personal and national, fade until an absolute blank despair has fallen upon their spirits and their future. The cry of their need is the call of God.

The world's deepest woe is not produced by temporal, material, bodily need; the great pang is that which consumes the minds and souls of men. Some of us have, since the war, had men look at us through gaunt visages and out of hungry eyes, while they begged for Bibles and the gospel for their people. They have told us that, as acute as was the pang of their unfed stomachs, and as chilled as were their poorly clad bodies, the greatest need of their people was the pure Word of God and a hope which could sustain their drooping spirits. America has done much, if not her full duty, in gifts of food, clothing and money to stay the pangs of hunger and warm the emaciated bodies of men, women and children. We would not ignore this, and the nations to which we have shown pity will never forget it. The compassion which sent cargoes of food and clothing across the seas was itself a compassion begotten of the spirit of Christ in American citizenship, although all citizens who gave may not have recognized the genesis of their impulse to give.

We have given material things; but, alas, many among us stand indicted before the signals of God to missionary



giving which have been raised these six years. We have made advance in foreign mission giving, but not in proportion to the extraordinary call and need and opportunity, and not by any means in proportion to our increases to home enterprises and home phases of our work. We have not done more than meagerly to begin the discharge of our spiritual obligation to the world in its great spiritual distress and need. It is a fact to make some American Christians not to blush but to bleach. In all their sumptuous living, and frequently with large religious giving, they have not seen, or, seeing, have not heeded the signals of God and the spiritual needs of the nations. Christian men have given millions to single institutions at home, which, say all you will for these institutions, are of minor importance and have small necessities compared with whole nations of men lost in sin and in spiritual despair as well as intellectual darkness, crying to us for the light of the gospel of Christ. But it is not our gifts to anything that condemn us in this hour and will condemn us in the last hour; it is our selfishness, our blindness, our wilfulness, the call of God and humanity to the contrary notwithstanding. Our home benevolences have not by any means been as large as they ought to be, but the chief shame and condemnation of millions of church members at home is that their concern for an imperiled world has been callous, and they have not heeded the voice and summons of God.

We gave our sons with pride and abandon until the war ended, and then many Americans seemed willing to leave the world to drift and to drive before the tides of fate and the winds of fury which were fanned by international jealousy, race hatred and ungodly diplomatic rivalries. We have in large measure withheld the best gift we had for Europe and the nations. If we rely upon guns and gases, flying machines and submarines to save this world, or any part of it, we ourselves shall live to rue our philosophy of civilization. If the war has one lesson more than another to teach us, it is that war does not end war and

does not make democracy safe for the world. To the contrary, war sows the seeds of war. And war has left not only such a heritage of misery and hopelessness for many as no living man has ever seen before, but it has left such boiling hates, such harassing suspicions, such bitter envies, as to cause alarm for the safety of the world. Not only are the enemies of our allies suspicious of them and of us, but ally now suspects ally, and the world is rapidly returning to its sly and baneful diplomacies which signify no good for the future. Statesmanship itself is infected with time serving, an example of that "self-expression" which deplores human depravity and is itself a malady and a pestilence. Men with their ears to the ground in search of votes are not likely to hear the voice of God which calls in their generation.

The war has left us a scarred and bruised world. The heroic sons of the nation, who in the dreadful carnage paid the price of their patriotism, impressed the horrors of war; but millions of the bereaved, the maimed, and other millions still who have had all their plans deranged, in their frenzy nurture a Christless purpose to "get even." These things speak convincingly of the futility of war as a means of helping the world toward peace and brotherhood.

The only remedy, we repeat, for the world in its present condition, the only corrective of conditions which cause war, the only force which can set up and maintain true democracy anywhere and adjust autonomous democracies one to another, is the spirit which is fostered by the gospel of Christ. If in this marvelous hour we refuse to hear God's call to evangelize the world, we may expect present conditions to wax worse until the world is on fire again with the holocaust of war; and we may expect to go, as those religions are sure to go which through the centuries have studied and planned a sumptuousness for themselves while millions were living and dying without God and without hope in sight of their gorgeous and gilded temples. To the junk heap these religions must

go when the world learns a little better what religion is for and to discriminate a little more keenly between the pretense and the practice of the religion of Christ. Indifference to the sin, the ignorance, the poverty, the trouble of the people makes Christian profession a monstrous misnomer. Boasted institutions and fabulous endowments, elaborate and ornate temples, shall be for any evangelical denomination in America which fails to heed the call of God in this hour but symbols of vanity and monuments to its shame. What means it to boast of increasing numbers in our home churches, great buildings, fine choirs, and even large activity, if the service for Christ in the lands which most need him is not correspondingly great? In Europe thousands have died of starvation in sight of cathedrals which are famed for their architectural grandeur, and which were filled with silver and gold, with rich tapestries and embroideries, with gems and jewels, with useless changes of priestly wardrobes, miters, and other paraphernalia of fabulous market value, if sold to the rich. The rich Americans would have competed one with another to buy these hoarded vanities for huge sums which would have enabled the so-called "churches," Greek and Roman Catholic, to feed starving men, women and children. But, no, ecclesiastical pomp and vanity and institutional Christianity must not be sacrificed to Christian service! Our luxuries and extravagances, some of them religious, may easily betray us into a sin as black as that which will smirch these pretentious churches forever hereafter.

If the spiritual distress of the world does not mean enough to us to empty us of our vanity and cause us to forego some of these things in our home religion, grace has not completed its work in us. If spiritual needs which cannot wait may not have the preference, we are sure to be betrayed into the sin which has blackened the name of some great religious institutions. They have not only hoarded useless wealth when their human brothers were starving, but they have maintained a pomp and glory in

the lands of the world while fostering superstition, ignorance and poverty. Evangelical Christianity has in the eyes of all observers been in marked contrast to all this. But there is need to-day of a warning voice in America, clarion and courageous, to call American Christianity away from self-pampering. We cannot, without guilt, make ourselves entirely comfortable in our own homes and in our houses of worship while the world is in extreme need of the rudiments of the gospel.

How cool, how callous seems the indifference of many to the world's plight compared with the spirit of Horace Pitkin facing martyrdom in a burning building in China, thus closing a life devoted to Foreign Missions. His last message to his wife was "Train little Horace to be a missionary." What a contrast between that passion and much that we are seeing! Sooner or later our luxuries will corrode and our souls will suffer beyond repair if we continue our indifference to the needs and distress of the world. Says Dr. J. H. Franklin in "Christianity in a New World":

"Are we sufficient for such an hour? Are we ready to share with men everywhere the richest blessings we enjoy? For such a time nothing less than the Cross of Christ will suffice. If we accept it personally as the divine dynamic and lose ourselves under its spell, we shall give our prayers, our gold, our sons and daughters, ourselves, our all, to reveal Christ everywhere, by oral proclamation and every needed form of service. Our conventional standards of discipleship are inadequate. God is calling to us to join in the holiest of crusades of service to the very ends of the earth. The hour calls for larger vision, new standards of devotion, and greater plans. Most of all, it calls for a new acceptance of the divine dynamic, the Cross of Christ."

Says Dr. Speer:

"Was there ever a day when, not for all men one by one, for the wants of their individual homes and hearts, but in one great mass of want, the world's need of Christ was so

sharp and imperious as it is to-day? Who but Jesus Christ can ever bind this torn and discordant world together? We tried to do it with trade, and it could not be done. We tried to do it with diplomacy, but diplomacy failed. We have tried to do it with secular education, but secular education has been unequal to the task. There is only one way in which the world ever can be united in one: 'And I, if I be lifted up from the earth,' said Jesus Christ, 'will draw all men unto Me.' In the one Head of all humanity, the one Shepherd of the whole flock of every race and every people and every tongue—only there can any hope of human unity ever be found. In a day when we are weary of strife and hatred and war, the need of the world for Christ protests against any abridgment of our will and purpose to share him now with all the life of men."



## CHAPTER IV

### SIGN THREE: THE DISILLUSIONMENTS OF THE WORLD

The war not only took many things away from men; it destroyed their confidence in some of those things which have passed and in some things which remain. Autocracy has passed and in its old forms will perhaps never return. It was an outworn garment. It had become threadbare, eaten by ideas and ideals which had found in this modern world a climate congenial to their growth. Autocracy could no longer serve men and nations. The time had come for a changed social, economic and political order. Men will no longer risk their fortunes upon autocracy; but they will build as vainly upon a democracy if it does not rest upon a religious foundation and is not erected of the structural steel of personal manhood tempered by the spirit of Christ and after the divine plans for human conduct and government. If personality is a unit of value in society and nation building, it must be raised to its highest values and surest dependableness. Then is our Christian task made plain. There is one alchemy only which can turn the puddlepots of present molten humanity into the structural steel which will bear the weight and shield the treasures of modern civilization.

"Other foundation can no man lay than that is laid which is Jesus Christ" (1 Cor. 3:11).

"Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isa. 28:16, 17).



Build on anything else and we build on shifting sand. This much millions of men have learned in the experiences and exigencies of war and since the war. To say that the citizens of a Christian country have come to realize that Christ is a necessary foundation for business, society and nationality and that character touched by Christ is needed for the superstructure, is to state but half the truth. Many of the brightest minds of unbelieving heathen are affirming that heathenism is too unsubstantial a thing to bear the weight of modern civilization and support its institutions. Members of the Japanese Parliament, distinguished editors, educators and captains of industry are declaring that the heathen nations and nations long dominated by semi-heathenism or pseudo-Christianity must lay new moral foundations for national security and international diplomacy and commerce.

Recently the writer was invited to converse with a Japanese gentleman trained for big international business. We found him in one of our theological schools. He has had years of business experience and has gained a large outlook on life and international commerce. In the pursuit of his work in America he had contact with Christian business associates who did not despise the foreign mission opportunity which a Japanese citizen in their midst gave them. He was won to Christ, and here is the testimony which he gave the writer:

“After I had found Christ and come into the possession of the Christian experience, I was transferred from those associations where I won Christ to another place and position of responsibility, I found welling up in me a great desire to unbosom myself to somebody who could understand my experience. My association was now largely with men of my own country who were strangers to my experience. The anxiety for communion with kindred spirits became intense. I heard much and saw much in my business association which distressed me, and to which my new experience could not be reconciled. I chanced to hear of this institution and I thought surely I ought to find in the company of men

who are gathered there those to whom I can unbosom myself, and who will understand my experience. I have not been disappointed."

We asked him what use he purposed to make of his Christian life. He said:

"My experience in business has led me to see that the future of Japan is conditioned upon her international commerce. I cannot see that there is any assured prosperity for my beloved country without it. But my business experience has led me to the conviction that if the international business of Japan is to grow to those proportions which will insure the future of the nation, a new moral foundation must be found for Japanese commerce. The present moral ideals which control Japan and Japanese commerce will not hold the strain of the great business which Japan must do. In my Christian experience I am sure that I have found the moral foundation which Japan needs. I expect to train myself here in this school and then go back to Japan to do a work of Christian evangelism among the business men of Japan. This I conceive to be the best use I can make of my Christian life, and it is the prompting of my Christian experience."

This man has become disillusioned of business shrewdness and skill as guaranty of commercial success.

Among the disillusionments of the past half-dozen years is disillusionment of many as regards some of the very old, very pretentious, and very showy forms of religion. The war gave the religions of the world a supreme chance to prove themselves the agencies of God in the service of humanity. How did they stand the ordeal? With what faithfulness and comparative faithfulness, devotion and efficiency did they meet their opportunity and discharge their obligations? Which religion above all others has been vindicated as a serving agency by the exigencies of these years? Everyone knows that the war and post-war days sifted the religions of the world as wheat is sifted.

Much chaff was discovered by onlookers—some of it hitherto covered by a vast amount of pretentiousness and lofty claims. There are millions of disillusioned ex-Catholics to-day, and these are, for the most part, from the most intelligent of those who were nurtured in that faith. Some of these, trained for the priesthood and within the mystic and confidential shrine of Rome, discovered the emptiness and sham of the institution as a claimant to the religion of Christ.

The Greek Church in all its branches, though lacking in the opportunity which Romanism had to serve or benefit by the war, nevertheless found in the war and the responsible days succeeding the war, a crucible which has tried it, too. Like Rome it had before the war been the friend of the rich and mighty, and while in profession of friendship for the poor it fostered poverty and illiteracy throughout every section of its undisputed domain. It has been found limp and undependable before a great crisis of the world and of great human need. It is inefficient and unadaptable to circumstances which lay stressful claims upon religion. It has lost prestige, and millions who once thought it to be the one true religious institution in the world have in the days through which civilization has been passing these ten years been disillusioned.

How about Mohammedanism? War gave it, too, an opportunity and a testing. How has it come out of the ordeal? What demonstration has Mohammedanism given of its value and serviceableness in time of human and world necessity? A plain answer to that question is on the lips of everybody. More than ever the men of intellectual and moral enlightenment have come to look upon Mohammedanism as the religious monstrosity of this age. All men know of its barbarities. Accepted by the Turk and put into practice by him, he became the human butcher of the world. Mohammedanism is the one religion which has the slaughter of other religionists as a creed. Mob violence, wherever it exists elsewhere than in Moham-

medan countries, is contrary to law, but with the Mohammedan Turk it is according to the most sacred law, a prescribed observance of his religious book.

Mohammedans, especially the Turks, sought to use the war to fortify themselves, and in doing so built a monument cemented in blood which will stand an everlasting accusation in its path to progress. Peoples and nations will now and forever know that they must, from the first approach, decline the hand of Islam if they would escape the bludgeon. Of all the religions in the world Mohammedanism is the bloodiest, the most pitiless. The blood of Armenian women and little children will, until eternity dawns, cry to God against Mohammedanism and the Turk. Self-respecting nations will draw their skirts about them when they meet the murderous Islamic Turk in the streets of international commerce and diplomacy. If a people and a religion can by any circumstances be disgraced, then the Turk and Mohammedanism are disgraced world without end. Those who show respect for this religious institution, and for the Turk so long as he professes and exalts it to the place of religion, cast moral reflection upon themselves. Decency cannot dally with anything so foul as Turkish Mohammedanism demonstrated itself to be during the war and following the war. The religious and moral views of Mohammed came to their legitimate fruit in the modern Turk and his behavior toward Armenian women and children. The world will have to lapse in moral attainments and moral sense, and sink to depths of degradation which imagination cannot fathom, before it can ever reconcile the behavior of the Turks with religion. The only escape from this disgrace is through renunciation of Mohammedanism because it was this, held as a religion and put into practice, that won infamy for the Turk. The Turkish people are probably neither better nor worse than other people, except for the Mohammedan religion.

We need not take the space for a characterization of any heathen religion in the world. Many of them have

ethical codes to regulate human society and personal conduct which so far exceed Mohammedanism as to forbid comparison. Nevertheless, they are all simply negligible as religious and moral forces at a time of desperate religious need throughout the world. Buddhism, Hinduism, and the rest are inane as religious ministrants to a distraught humanity.

The only religion in all the world which gave devotion, unselfish abandon, practical, uncalculating and indiscriminate service to the soldiers during the war and to the world's distressed millions after the war, was evangelical Christianity. It cannot be claimed that evangelical Christianity discharged its full duty. Many evangelical Christians have fallen short of this and have themselves been tested and found wanting. Evangelical Christianity has fallen short particularly in religious ministration since the war, which should have been its chief concern through these years. In the humanities, the evangelical churches of North America have in the main made good and stood the sifting without loss of prestige. There has been made such a convincing exhibition as was never before seen of religious charity. This has placed evangelical Christianity, and evangelical Christianity of North America in particular, in a position of honor and advantage which no other religion and no other section of Christianity enjoys.

The tragedy of our shortcomings in pure missionary support and advance during these post-war days must be realized in the light of stern facts. If the churches had done as much for pure missions as they did for relief in proportion to the importance of the two and their respective claims upon the churches, we would have such credit to our Christianity as would secure for Christ in many lands such tributes of praise from the throats of millions as angels have not heard in all the Christian centuries. Millions, who in the upheavals and overturnings of war discovered the falsehood and failure of other forms of religion, discovered at the same time evangelical Christianity in its practical humanitarianism. High hopes were



created among the disillusioned millions of Europe and other lands, that evangelical Christianity in North America would as strongly and as expeditiously back its missionary work and program in these lands as it had backed relief measures.

The fog of religious illusion was blown away by the hurricane of war and winds of circumstance following the war. Men and women for the first time saw clearly the direction from which religious hope must come. Most of the hungry have been fed, or they are dead, though some are still with us, but there are millions of those disillusioned souls in many lands. Though bewildered at our missionary hesitation, they do still in their thirst for the Water of Life and hunger for the Bread of Life hold out their hands to us. With beseeching eyes they still look toward America for spiritual relief. Such an opportunity evangelical Christianity has never faced. The great, immediate, urgent need of those who have lost faith in and respect for decadent and false religions is evangelical Christianity as the only religious alternative. The props for religious faith which false religions supplied for millions have broken in the world cataclysm through which we have been passing. There is no help for these souls if evangelical Christianity does not supply it. If, however, evangelical Christianity is to meet this desperate need, it must go determinedly about its work without delay. These souls, broken, battered, disillusioned, disappointed, distressed, cannot in their exhaustion hold out and retain for us our opportunity if we hesitate.

Moreover, something worse than the false faiths which have been abandoned will take the place of them shortly, if the alternative of evangelical Christianity is not presented. In that case the last state of these souls will be worse than the first. There is no such urgent business before the churches of Christ in America as this of hastening to a disillusioned world with a gospel which can comfort and sustain men. Nothing we have to do in America should at such a moment be allowed to stand in the way



of this ministry to a world without hope. By the disillusionments of men God is at this very hour signaling to American Christians to proceed without delay to the religious rescue of the world. If we leave for a decade these millions to their despair, many of them will go down to death without Christ and without hope, we will have lost our missionary opportunity, and the ranks of infidelity, agnosticism and skepticism will have been greatly increased. Already there is an army of skeptics and agnostics abroad in the world and largely of a class which, if won to evangelical Christianity, would be our strongest allies in the nations in which they live. There is a larger multitude of agnostics in the world than was ever numbered before.

A few years ago a religious census was taken of the students in the Imperial University of Tokyo, Japan, which disclosed some surprising and significant facts. There were found in this great Japanese institution, the head of the educational system of the Empire, more Christians than Shintoists and Buddhists combined. A fact of even greater missionary significance is this: there were in the school 1,500 atheists, but there were 3,000 agnostics, that is to say, men who had lost faith in both Buddhism and Shintoism, but did not know a substitute. They did not deny the reality of all religion as did those in the institution who reported themselves as atheists, but they doubted religion because they had outgrown the religion with which they were acquainted and had not been introduced to something better. Their minds were in suspense on the religious question.

All the great universities of Continental Europe and of South America present conditions almost as alarming as does the Imperial University at Tokyo. At the same time they present marvelous opportunities for evangelical Christianity. Every man who has, during the past five or six years, touched the more intellectual classes in any Latin country of the world, where Roman Catholicism has for centuries held sway, will testify to the large num-

ber of men and women in high social, commercial and political life who avow when approached that they no longer believe in the priests and in the formula of "the Church." Christ and the Cross, as these are interpreted and proclaimed by evangelical Christianity, are the only sure, efficacious substitute for the Crescent and the Crucifix.

Together with disillusionment, and consequent upon it, there is a bewilderment among many. Giving up false religions, not through disrespect or disregard for true religion, men find something wanting and do not know where to find it. They are not irreligious. Their religious renouncements are not due to indifference to religion, but to the fact that they have advanced in moral mind beyond the standards of religion about them. The place which religion was intended to fill in the lives of men is empty and leaves a poignant sense of religious need. They are enemies of the false only. They wait, search, long for the true.

Christianity entered Europe under the direct call of God at a time, as President Coolidge has said, when "the pagan systems were breaking down, when civilization was falling into decadence and unspeakable corruption." It was at such a time that God called his first missionaries to Europe. Since the armistice semi-heathenism and a pseudo-Christianity have been breaking down, and God again calls from Europe in her desperate plight, not to Asia, but to America, "Come over and help us."

The *Missionary Review of the World* for February, 1925, says:

"Multi-millionaires give of their accumulated wealth to establish universities, museums and libraries, and to provide funds for exploration and research. Meanwhile most of the churches and other organizations working for the spiritual as well as the material welfare of humanity at home and abroad are greatly hindered by lack of funds.

"Almost all of the denominational mission boards, home and foreign, are struggling with deficits. For example, the

Methodist Episcopal Church (North) diminished the gifts to foreign missions forty-one per cent. last year (\$2,197,510) as reported at the annual meeting of the Board held in Pittsburgh last November. As a result the Board has a debt of \$3,100,000 (on which the interest alone cost \$140,965 last year) and has been obliged to reduce its appropriations from twenty-five to fifty per cent.

"The Methodist Episcopal Church, South, also faces a serious debt of \$1,216,159 in their foreign mission work, due to an uncollected balance of \$15,000,000 on Centenary pledges. Instead of an increased income for an enlarged program there has been a decrease of receipts amounting to about \$250,000 a year.

"This decrease in giving reported from many sources is in spite of the fact that in the meantime savings bank deposits in the United States have increased by over one billion dollars and the invested wealth of our country has increased by twelve billion dollars."

These things show that opportunities have been lost, but opportunities remain. Both should stir the evangelical churches of America to a sense of their duty. The American Christian who cannot in these circumstances hear the call of God for a foreign mission advance has ears to hear and hears not.

## CHAPTER V

### SIGN FOUR: THE UNIVERSAL OUTBREAK OF DEPRAVITY

This includes the call of the homeland, of course, for sin and lawlessness are alarming here as everywhere. Ministers of God ought in private and in convocations to be importuning God for a new spiritual induement and evangelistic anointing and endowment. They ought as never before to make lost souls their quest on Sunday and weekdays, in byway and highway, among the down and out and the up and out. Crime and the defiance of law, sin and unregeneracy, are found among all classes. There is need that the Ten Commandments, as well as the gospel, shall have the attention of our pulpits.

The time has come for evangelical Christian leaders at home to take invoice of the tremendous forces which they are ordained to lead in Kingdom establishment and expansion. The task and responsibilities which now face the churches make it supremely necessary that they shall utilize their products and assets. What avails it, if churches go on multiplying members whom they do not use in the service of Christ? The religion of Jesus was never intended to set up a personal benefit society simply. No man or church is truly rich in Christ who is not enriching the world with the output of his life and with the gospel of Christ. The disciples of Christ did not simply reap the benefits of the new faith, they sowed it.

The churches of America have as perhaps their biggest task and largest possible service to the homeland, the utilization of their own products, the regenerated men and women who compose their membership. What a force God has given evangelical Christianity in America! What glorious results in home evan-

gelization are certain if the church membership is really led to its great task! Impassioned, organized and directed for the one great work for which individuals are saved and churches are organized,—evangelization,—sinners at home can be reached. By utilizing the available evangelical forces already at our command as unofficial and volunteer workers, we can take care of the home situation while releasing to the foreign mission work the comparatively small number whom God is calling to foreign fields, and money to equip them for efficient service.

Let us take account of the strength of evangelical Christianity in America, remembering that our task is to utilize this strength for the Kingdom of Christ. To assist the memory we use in the following invoice the even numbers which are, however, in every case, a close approximation to the exact figures so far as these are known. The following figures may suggest something of the strength of our home base:

Evangelical Churches in the United States..	225,000
Church Members .....	30,000,000
Sunday Schools .....	195,000
Sunday School Scholars .....	18,000,000
Evangelical Preachers .....	200,000
Sunday School Teachers and Officers .....	1,500,000

The above invoice does not by any means include all the potentialities of our American Christianity and organization, nor some of the most effective of these agencies now in use and to be used with increasing effectiveness in the maintenance, strengthening and use of the home base. The women's societies and young people's organizations hold almost measureless possibilities for the Christianization of America and the discharge of America's international mission. But taking even the above figures, what an army and organization does this invoice show to be available for a more complete Christianization of the homeland and to meet the extraordinary for-



eign mission call which God is sounding. These figures bear strong testimony to the goodness of God in his providential care of our people and show that we are now indeed ready for a great service in other lands.

Take another class of organization and agencies. There are in the United States 689 colleges and universities, 86 academies, and 187 theological seminaries and training schools under the control of the evangelical Christian denominations. Surely these should be dependable agencies not only for the faithful teaching of those things which lie at the heart of the evangelical message, and which are held by the denominations to which these schools look for support, but they should be the allies of the churches which brought them into existence in the work of Christ to which these churches are specifically committed.

There are more religious periodicals published by evangelical Christians in America than are published in all the rest of the world.

These denominational agencies are in no small way supplemented by the elementary and high schools of the United States upon which was spent last year \$1,800,000,000, and which are supervised and taught almost altogether by Christians. Even though Christianity may not be taught in these public schools, there is no law against living the life of Christ in and out of the schools and before the eyes of the classes. What an army for Christ in this land should these many thousands of Christian public school teachers be! There are also 32,881 instructors in the public and private colleges, universities and professional schools of this country, the majority of the total number being professors of Christianity. What an opportunity is given these teachers for Christian Americanization in the 618,555 students who sit in their classes five days in the week through successive years.

In 1921 Dr. E. P. Alldredge in his "Southern Baptist Handbook" published some striking figures. At that time there were in the United States 7,198 hospitals and

1,761 allied institutions for the care of the sick and unfortunate. The number has been increased since that time. A little more than 500 of the above institutions only belong to Roman Catholics.

There was in the hospitals alone 1 bed to every 160 of our whole American population. There were in the allied institutions 21,113 additional beds. All of this equipment for the care of the sick in addition to the great army of doctors of all schools who are practicing outside of these hospitals! Many of the afflicted in China and Africa are two and three weeks from a doctor by such means of transportation as are available to them. It is a common sight in China to see a man bringing to a mission hospital his child or his wife in a wheelbarrow which he has pushed for days in his desperate struggle to save the life of his loved one. Can anyone contrast these home provisions for the prevention and cure of disease with conditions which confront every mission board in the world, and escape the overwhelming conviction that the time has come for us to shift immediately a great volume of our gifts and bequests to these lands across the seas where millions are out of reach of anyone who in the matter of training and skill is in a class with our American doctors, to say nothing of our hospitals and their modern equipment?

Suppose these immense forces should be utilized and they should carry Christ and his saving truth into the home and to the bedside as faithfully as our doctors administer medicine to the bodies of their patrons. No one will question that this Christian service is or should be paramount in the life of a Christian man. Mightily to strengthen our home work and to increase resources for foreign work, it is necessary that we shall vitalize and utilize these assets of our churches.

To the program of teaching our young people, our women and our men, we must somehow institute a plan and program of practical volunteer service in soul winning among the great church membership in America.

There is no greater challenge to the Christian leadership of America than this, to vitalize, organize, and utilize this church membership as a volunteer force for the first, the chief, the highest service, the very service a Christian is called to do—win sinners to the Saviour.

Moreover, we must find some means and make our plans to utilize as we have not yet done the men and women of our churches as a volunteer army of conquest for Christ, or see Christianity in America drift more and more toward professionalism and doom our churches to mediocrity. If we are to have a vital, non-professional, spontaneous, and aggressive Christianity in this country for all the years which are ahead, we must insure it by directing to personal service those who have been personally saved.

Utilizing our home forces to strengthen and sustain the home base, there will flow an increasing and steady stream of Christian life, treasure and influence into the foreign fields which will make other lands as well as our own blossom as the rose. Foreign mission boards will be able to send to the fields thousands of those who in the warmth of our home Christianity volunteer for service at the front, and these will carry the good tidings to the dark corners of the earth. We shall, too, support native workers in the foreign fields whose zeal and self-denial now challenge us, but who cannot without our help devote themselves to evangelism where opportunities are large and fresh every morning.

Thoughtful men should pause and think upon such facts as the following: After all the providential years in which God has helped us get ready for this hour, with our great church membership, and a comprehensive organization headed by 200,000 men whom God has ordained to lead these hosts, and in the face of the extraordinary call of Foreign Missions at this hour, American Christians are spending upon themselves much the larger part of their benevolences. Last year, for instance, the evangelical churches of the United States spent \$500,-

000,000 at home, where Christianity is so strong, while the 30,000,000 church members gave but \$40,000,000 to Foreign Missions. We spent on ourselves \$12.00 for every \$1.00 we spent on the whole world in this urgent and extraordinary foreign mission hour! The *Union Bulletin*, a Jewish publication, says:

"We have been able in the past eight years to collect within our own ranks \$65,000,000 for rescue of the Jews of Eastern Europe and Palestine."

Think of that as a foreign mission effort by the Jews who, compared with evangelical Christians in America, are but as a company to a mighty regiment.

The disproportion in gifts to home and foreign work is increasing by leaps and bounds in this very period when Foreign Missions is the one great urgency appealing to our churches. Great as is the disproportion in the regular budget of the churches, it is far greater in the extra gifts and bequests which are being made by individuals as supplements to these budgets.

The following taken from the *Baptist Courier* tells a tale:

"No age ever saw anything like this. No other country of the world can show anything comparable to it, though England comes next.

"To what does this money go? What are the institutions that appeal to our American philanthropists?

"As we have said, \$800,000,000.00 has gone to the endowment of educational institutions; for hospitals \$300,000,000.00; for 'homes' for young and old, \$100,000,000.00; for scientific research, \$300,000,000.00; to endowment for medical research, \$40,000,000.00; for arts, books and music, \$200,000,000.00. Mr. Hershey made his vast gift of \$60,000,000.00 for the education of poor orphan boys. We do not mention these gifts to education, science, and art for any purpose except to praise them. But we do not understand why theology is so generally overlooked."



The *Boston Transcript* gives Two Billion Five Hundred Million Dollars as the amount of American benevolence in 1924! And Foreign Missions but Forty Millions of that sum!

If, when we have used our great organization and have utilized our abundant home forces for voluntary home evangelization, there still be some who neglect the call of God and resist his Spirit, then may the churches well shake off the dust from their feet and move on to those who never had a chance to accept the gospel of their salvation. Undoubtedly Jesus meant something by the marching orders which he gave his disciples when he told them, "Whosoever will not receive you, when you go out of that city shake off the very dust from your feet for a testimony against them." It is our duty to give every man a chance to be saved, and we should press the gospel invitation with much beseeching; but it is doubtful that we should wait in any place until everybody is saved while men and women in other places have never heard the story of salvation. Some men must be left to feel and bear responsibility for their own damnation, and it may become the minister's duty to tell men this plain but solemn fact. The Apostles did not wait on everybody, and, if we do, many will never hear the call to repentance and faith. Within the life of the first believers and before any church had built for itself a house of worship, the gospel was preached in the whole known world. There were indisputable evidences that this was the will of God, and that it was done under the leadership of the Holy Spirit. Has God revised his program? Has the Holy Spirit adopted a different course? Do 225,000 evangelical churches of America now have the consent of the Spirit to go slow on Foreign Missions until every church has a "plant," a parsonage, a pipe organ, is able to pay a choir, and everything round about is comfortable for the saints? There are thousands of churches in America which may very well institute an earnest inquiry as to whether they are not grieving the Holy Spirit by the disparity between the re-



ligious luxuries which they are providing for themselves and the amount which they are giving to send the first knowledge of the gospel to others. Is there any danger that some of our great churches are by the soothing comforts which they are providing for themselves and the necessities which they are denying to others, doing despite to the Spirit of grace, cheating their own souls as well as God out of the richest joys which our religion yields?

The whole world lieth in sin. Is there no balm in Gilead? Jesus came expressly to call sinners to repentance and it is his will that all should come to repentance and live. If some will not repent, we dare not tarry, but should hasten until all have heard the call to repentance. Jesus went "into other cities" when some who heard him would not heed. There are thousands of cities in China where the call never breaks the silence of the dark night of heathenism. Some at home are "case hardened," while millions abroad are yearning for a knowledge of God and are groping for the paths of truth. Many thousands in Europe and South America find priest and penance ineffectual. Shall they not be taught repentance and faith?

## CHAPTER VI

### SIGN FIVE: DIRECT WORK OF THE HOLY SPIRIT

Enough has been said to show that we recognize the fact that worldliness, sin, and lawlessness are marks of this generation, but these are not the only marks, thank God! They claim the headlines of the secular papers because they are surface marks of society. They are red lines flaring in the midst of the world's darkness, distress, want, and bewilderment. Superficial observers and reporters see these, but do not always have vision for facts which are far more significant and which are plain for those who look a little deeper into human life and a little further into the darkness which envelops it.

1. *The Spirit of God is at work on foreign mission fields.* He is at work in South America, Europe, Japan and China, in India, even in the lands of Islam and in the shadowed recesses where African tribes bow down to "an image made like to corruptible man and to birds and four-footed beasts and creeping things." On all the fields of the world it is found that the Spirit of God is making preparation of these fields for his missionaries. Everywhere harvests are ripe and ripening every hour. Some adverse gales blow across the fields and threaten much loss of precious grain, but nobody can successfully challenge the statement that there was never an hour when the world was so inclined to hear the gospel and so conscious of its need of the help which the gospel alone can bring as now. Says Dr. Cornelius H. Patton in his book, "The Business of Missions" (speaking of Africans):

"To-day so many tribes and nations are being swept toward the church that Pentecost appears to them to have come to earth again. They have little difficulty in understanding what is described in the second chapter of Acts."

Again he says :

"But one need not keep up with the figures in order to realize that, as an old native Christian expressed it, 'A new tribe has come into Africa in our day, the Tribe of God.' As for the missionaries they are working in a state of quiet elation. Said one of their number, Jean Mackenzie, the well known writer, 'Think of the sensation of laboring for the Kingdom through many weary years, with meager results, and then one day looking up and seeing the Kingdom coming down the road!'"

No one but the Holy Spirit can prepare national soil for the truth and the soul for the Saviour. On every hand there are evidences that God's Spirit has gone before and still leads on, or would lead on, where abundant harvests wait. Fields many and vast are white and much will be lost if the reapers tarry. This is the work of the Spirit. He recognizes the advantage of world conditions and is at work. Never were men and women on mission fields so easily brought to Christ and to public confession of sin and the Saviour as to-day. This is not true of any one field in particular, though some fields are bending with a ripeness which others may not yet have reached. The writer, who never goes to a mission field without a prayer and a purpose that he may combine soul winning with missionary administration, has, though stammering the Message of Life through interpreters in China, in South America, the Balkan Republics and elsewhere, had the joy of seeing men, women and children come to God in companies of tens and twenties and upwards. It is easier to hold an evangelistic service in Brazil, in China, or Roumania, than in America. We have seen people make profession of faith in Christ won by the truth contained in the first sermon they ever heard. We have seen numerous other individuals who were converted before they had ever heard a sermon; the Spirit of God had used a copy of the New Testament or a small religious tract to bring light and life into these lives. The hearts of millions seem to be aching for the Good News. Many preach-

ers at home are compelled to advertise and to stump their communities for audiences, tease and ding-dong men who are gospel hardened. Missionaries cannot buy, build, nor rent halls to hold the multitudes which would hear the gospel gladly.

Is there not a lesson in such facts for preachers of the gospel? Should not our people at home be told these thrilling facts? Is it not a tragedy that a congregation which is struggling with the case-hardened sinners of the community should not know that there are men and women in multitudes, yes, millions, to whom the gospel is still Good News, and who receive the Truth gladly when it is preached to them? A pulpit in America which is silent on missions is aloof from the ways of God in this generation. There is no literature among the bewildering volumes which pour from our printing presses that has for the preacher more power or inspiration, or will more help him keep his people in line of march with Christ through his and their generation than the missionary books which are appearing in increasing numbers and which discuss the things which attend the Spirit's going in all quarters of the globe.

What would have been the consequences for the world and to Christianity itself had the Christians of the first century not been missionary? What would have been the consequences to all future generations if the first generation of preachers had been indifferent to the missionary literature of their generation? Most preachers to-day are readers of books. It is only a question of what they read. The apostles were interested in missionary literature. There were great authors in the first Christian century but the Christians paid as little attention to them as those writers did to the Christians. There were Livy, the two Plinys, Ovid, Philo, Seneca, Josephus and Plutarch. The New Testament does not mention them! They were great men and wrote great books, but it is not their books, with all the help of the schools, that constitute the household literature of the world to-day. That

place of honor belongs to the missionary literature which was produced in that first century. The Christians of that century had good taste. The very existence of the New Testament is evidence of the zest of the first preachers of the gospel for the missionary literature of their age. The New Testament is not only missionary in its instruction but was written afield and is full of missionary incidents. It cannot be correctly interpreted by any man who does not see it against the missionary background out of which it issued and of which it tells the story. That literature which the Spirit of God inspired is a missionary literature preëminently. The books which the early Christians most read and were most zealous to preserve for succeeding generations are missionary books. For a man to preach sermon after sermon on one subject and another, taking his text from the Bible, with never a reference to missions, not to say with missions as the dominant note, is to deal unfairly with the Book.

The preacher's library, the books he reads and the sermons which grow out of his reading and his study, reveal much of his likeness or unlikeness to the Christian preacher of the first century. That pulpit, which seeks to get men and women to go the way God is going, and to have the companionship of Christ and the presence and power of the Holy Spirit for his ministry and in the lives of his people, had better make sure of right relation to the missionary enterprise of his generation. The Spirit of God is abroad in the world in quest of souls and in making paths for missionaries to the hearts of the nations. Can the reader name one spiritual preacher who is not passionately missionary? Will Christ's ministers follow him in their reading and in their leading?

2. *The Holy Spirit is not less manifestly at work in the lives of many of those in mission lands who have been saved.* They show the proof of the work of the Spirit and of his abiding presence. Such devotion to Christ and such zeal in evangelization, such self-denial and sacrifices for Christ and his cause, as we have seen in lands across



the seas where duty has called us! Many sons and daughters of God suffer the loss of all things for the excellency of the knowledge of Christ, including in this loss even love of mothers and fathers, the benefits of family and fortune, that they may make converts to a faith which they have found precious. Out of the most pitiful and meager incomes some are providing their own churches with houses of worship; many are devoting themselves to evangelism without compensation, though the little businesses upon which their families depend for bread must be neglected. Some Japanese Christians have during the past six years been giving up one meal a day to have part in what they have understood to be the sacrifices of their American brethren for Foreign Missions. We have found a shoemaker in Bucharest, out of his small earnings at the bench, paying the rent of a gospel hall where Sunday by Sunday he can be found with a radiant face welcoming the soul-hungry men and women who seek this hall as a refuge from their religious plight and in hope of finding Christ there.

Let the per capita gifts of the men and women in our mission churches, many of them poor beyond our ability to realize their poverty, speak for the work of the Spirit of God in the lives of foreign mission converts. How the liberality of some of these, the Lord's poor, and only recently brought into the light and liberty of the children of God, rebukes many church members at home, and makes a scandal of their luxuries and extravagances indulged at the expense of Foreign Missions!

3. *But again the Spirit of God signals forward to his hesitating people in the self-giving of unprecedented numbers of young people at home offering themselves to foreign mission service.* And here we come upon the glory and tragedy of our home Christianity. In the midst of the deplorable ungodliness, pleasure-loving, and much unseemliness which tries the soul of sober-minded saints and true friends of the young, there is nevertheless a new thing taking place in the young life of our churches and

our schools. In contrast with the giddiness, worldliness, the unconventionalities, and frivolities, young men and women in numbers larger than were ever known before have these recent years been offering themselves to mission boards to carry his Truth to other lands. Truly these young people are the best spiritual products of our American Christianity.

Can the American churches utilize their own product? The mission board with which this writer is associated has listed a thousand names of these volunteers who, beyond high school and in college, university or seminary, or having passed through them, have declared themselves for foreign mission service. What a crown of glory for our Christian homes, churches and schools which have nurtured these young men and women! What a precious offer is this which the Spirit of God is making to the churches of America to extend their influence, multiply their numbers in other lands, and to adorn the brow of Christ! What a blessing to a lost world would these young lives be if the churches would accept their responsibility to send them hence with the Good Tidings of Great Joy to those who sit in the shadow of death!

And yet, a large number of young people who have already finished their training at much personal sacrifice are now waiting on the churches while the harvest fields in their ripeness are calling for them. At the close of an address in a Southwestern state recently, the Dean of one of our universities said to the audience, pointing to this writer, "There is the man who, when I offered myself to foreign mission service, slapped me in the face and closed the doors against my ambition for my life." We were compelled to admit the charge, but we added, "We have this year been compelled *to slap* in the face nearly a hundred other applicants by saying to them, as the churches forced us to say to you, 'There is no money with which to send you.'"

Could there be a greater tragedy in our churches than this, that we must deny to the ripest products of our

home Christianity, the most devoted young people whom we can produce, the opportunity to use their consecrated lives on fields to which God has called them, and in which the Spirit is preparing harvests for their successful garnering? Shall we continue to throw wet blankets upon such youthful consecration? There is no finer tribute to our Christian schools and no stronger justification for the support which has been given them and which they ask of the churches than these young people who, coming from their classrooms, are offering their lives to mission boards for service in the dark lands where Christ's simple, saving gospel is not known. And yet the question will not down, Can we justify maintaining the plants if we cannot use their products? Let the cold, harsh fact be faced that we are denying appointment to these applicants, and we are doing it notwithstanding exceptional prosperity in our land and in our churches, and while multitudes of men and women in our churches are indulging in luxuries and extravagances. Can we hope long to have rich manifestations of the Spirit of God in our home churches and schools when we decline to coöperate with the Holy Spirit in such leading on behalf of Foreign Missions?

Granting that the Christians in our churches really wish to use these products of our home Christianity and enable these young people to invest their lives for Christ on the foreign mission fields, can they do it? It is not conceivable that the Spirit of God would prepare the nation for missionaries and then call young men and young women to go to these fields, and at the same time leave his people unable to send them. "How can they preach except they be sent?" Their call to missionary service is precisely at the time when our American churches are able to send them. Our standards of living, our comforts, the pleasure and luxuries in which we indulge, even the millions which some are giving to philanthropic objects—all testify that we could, if we would, furnish the comparatively little money that is needed to support the missionaries and equip all the fields.

Some time ago a godly mission worker in one of our Southern cities proposed to a company of Christian men and women who were engaged with him in a mission Sunday School, that they organize that mission into a church. There was prompt challenge of the propriety of such a suggestion. The men spoke almost in one voice, "If we organize a church we will be expected to assume self-support and we are not able to do it." To this the mission worker made answer, "If nine of you will each give the tenth of your income, I will be the tenth man to give the tithe and become your pastor and I will live as comfortably as the average man of you." That was a challenge which they dared not parry. They accepted the proposal. Result: Soon that pastor was getting \$2,400 a year, a new lot had been purchased, a new house was built and entered, all church expenses were met monthly, and missionary contributions were flowing regularly in surprising volume into the missionary treasury of that church and of its denomination. Such simple and practical methods adopted by the churches of America would supply all the money that is really needed for any object at home or abroad, and Christianity here and across the seas would flourish like a green bay-tree; for God's Spirit ministers overflowing blessing to those who give up to the measure of God's requirement. "Bring ye all the tithes into the storehouse that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it" (Mal. 3: 10). The church which adopts a whole Bible, including the Bible's plain teaching upon money and missions, always realizes the flush of a new life and enjoys a new reign of grace in its members.

4. *But this work of the Spirit of God among the young people is not confined to the young people in our American churches.* Churches which have been brought into existence on foreign mission fields, and by foreign mission effort, usually give evidence of a warm tide of spiritual



and missionary life running through their members. In proportion to numbers, the young people in our foreign churches are equal to those in our home churches, offering themselves for Christian work and seeking preparation for it. It should not be necessary to tell the reader that there are no opportunities for these young people to prepare themselves for Christian service except as the mission boards provide or help to provide them. The non-mission schools on mission fields afford no incentive and provide no distinctive training for missionary service. The mission boards must provide training for those on the mission fields whom God calls to this holy vocation of preaching his gospel, or these must remain untrained and the larger measure of their influence be lost to the fields which call for their services. The efforts and disappointments, the implorings and discouragements of some of these young people on the foreign fields whose hearts God's Spirit has touched are pathetic experiences in missionary administration. Let me recite an instance.

Here is a young man in Chile, his father a man of means and his family one of the best in that country. He was sent to the University of Chile for a course in law. By providential contacts with missionaries the young man found Christ, and with him a new life ambition. We found him in Santiago, and in visits to the University of Chile, were much impressed by the high favor he enjoyed with students and professors. But we found him in distress. Finding Christ, he had gone home to his father, and broken to him the news of his conversion. The father was stern and wrathful. The son pleaded, "Father, I do not love you less because I have learned to love Christ. I do not purpose to be a less dutiful son, but I hope to give you occasion for greater joy and pride in me because of what Christ has done for me." But the father was unrelenting and the son was denied his part in the family estate and turned away from the parental door. His love and devotion for Christ was unabated. This young man has put up to one of our missionaries,



who in turn has put up to us, the question of whether he shall quit his law course in the University and begin preparation for the ministry of the gospel of Christ. He has family tradition behind him. He has personality, talent and culture. He has evangelistic passion, and would be a great asset to the cause of Christ in Chile. No doubt, he would call many other young men out of his social rank to adorn the churches of Christ and the ministry of the Word. But, alas, depleted resources of our board makes it impossible for us to hold out a helping hand to this young man and secure for him the opportunity to make the preparation which he covets. This case is but an illustration of many with which this and other boards are dealing, and which pierce like arrows the hearts of those who deal with them.

Are not these young people at home and abroad, who tell us that they have lifted up their eyes and looked upon the fields, and that they have heard the inner voice and cannot of their choice disregard it, the Spirit's signals to make plain to the churches the way which God is going and would have his churches go? Have our pastors failed to discern and interpret to the churches these signs of the times? Have we, brother ministers, been so intent upon preparing our sermons and polishing discourses, that it has seemed to us below the homiletic art to talk to our congregations about God's doings in our day and hour? Have we, in our ambition to be finished and fine preachers, thought it a pulpit impropriety to come down to the level of the young lives in which God is working? Have we, seeing these signs, striven with might and main to make all God's people see what he is about and the thing in which he seeks to engage us? To get a church in line with God's will is the highway to church building and to full realization of the very things after which our pastors are yearning. Citation of God in the lives of multitudes of young people is worth more than all our rhetoric and elegance, of literary reference and classic quotation, as a remedy for indifference, for worldliness and covetous-

ness. Those who would ascend the heights and carry their people with them must go with Christ after the lost, and nothing will more certainly create the desire and purpose to do this than the knowledge that large numbers of young people have in these pleasure-loving times turned away from all worldly allurements to find the fulfillment of their lives in Christian service.

These pages are intended above all things to be an appeal to the leaders of God's people that, with a new faithfulness, they shall point out to Christian men and women of America the signs of the times. These are the signals of God for his people and mark that which constitutes the chief urgency in our Christian work and life to-day. God's plan for his churches and his purposes for a lost world cannot be fulfilled if God's leaders of his people are not watchful, valiant, faithful in their effort to align their congregations with him in that which most deeply concerns him. Asked the other day, "What is the greatest need of Foreign Missions?" we answered "Missionary churches at home."

5. *The success which is attending Foreign Missions in this hour is another significant sign which indicates the will of God for his churches.* The American churches have denied the foreign mission enterprise the money which is necessary for equipment on the mission fields, and many missionaries have had their usefulness greatly limited by this failure. The churches have failed to send out scores of young men and women who have applied for appointment, and in this have discouraged these young people and others who were preparing for foreign service. Already the effect of our failure to appoint those who have made application for appointment to foreign mission fields is seen upon those in our colleges and seminaries who were preparing to offer themselves when their courses were finished. The last twelve months have given evidence of distressing decline of missionary interest among theological students. Those who graduated a year ago could not be appointed and their disappointment

was known to those in the seminaries whom they had left so recently, and with the natural consequence that the missionary fires have begun to burn low in these institutions. Somebody will have to carry the responsibility for this.

Nevertheless, failing as we have failed, from every land come tidings of success and promise of larger results with larger efforts. Pages could be filled with the reports of converts on all the fields of all mission boards. An educational missionary at Fukuoka, Japan, writes,

"Since January 1st I have baptized forty into the fellowship of our church here in the school. Most of them were from the students. Over eighty of our boys have professed faith in Jesus Christ and many have joined other churches."

Another school man from China writes,

"We have just closed an eight day meeting in the school. The girls' school also attended. One hundred boys and fifty girls decided to follow Christ."

What would Robert Morrison say? Surely his ransomed soul would be filled with rapture at tidings like these. Seven years he toiled before he made his first convert, and for twenty-eight years of as faithful and sacrificial service perhaps as was ever given to China, he could name but five more. His total ingathering after thirty-four years was six. Carey labored and agonized in prayer for seven years, and when, with the assistance of others, at the end of this period of service, he had the privilege of baptizing one convert, the scene was almost too much for his fellow-missionary to endure in the flesh. His joy was so great that he was beside himself in hilariousness. For fifty years American Baptists have been represented in mission work in Europe. In the last six years there have been baptized on their mission fields in Europe twenty times as many converts as their missionaries had baptized in the previous fifty years. The total membership of the Baptist churches in France after fifty years of

missionary work is not quite equal to the number of converts baptized in Roumania last year. This is not due to greater faithfulness in the one country than the other. We make no comparisons there. It is due to the fact that the war has made a new world for Foreign Missions. There has been in Poland a rate of increase similar to that in Roumania. A most gratifying change has come over all the fields of Europe. Other mission boards could make similar reports and of many lands. In one year, 1922-23, one mission board had reported to it more additions to its churches in Japan than the total membership of these churches when the war began, although that board had been at work in Japan since 1890.

Do these facts not signify something for our American churches concerning Foreign Missions? Is not the Spirit of God trying to reveal to us the will of God? Can we not see in signs like these a summons of the American churches to a forward movement in Foreign Missions? That there should be actual retrenchment before these signs and marvels of the Spirit is alarming. To whose doors will be laid the sin of ignoring the divine leading, of doing despite the Spirit of the Lord in his work among the young people at home and sinners on the field and of despising doors of opportunity everywhere? To whom will he say, "Oh, ye hypocrites, ye can discern the face of the sky, but ye cannot discern the signs of the times"?

We could quote from the correspondence of missionaries with mission boards, pages which tell of unmet need and inadequate force and equipment to take up great and alluring opportunities, of plaintive appeals, sore discouragements, and complaints sometimes, though not often. But if we should do this, and tell half the truth, this volume would be swollen to a size which would balk the cold and casual student of missions, and would seem to him an effort to shift to others the burden which mission boards and mission secretaries should carry. Meanwhile these missionaries, far away from home, must endure silently and without the concern of masses of Chris-



tians in our home churches until God's leaders break the hearts of the indifferent with the facts about Foreign Missions in this marvelous day of the Lord.

Surely it is possible to present to any meeting of Christian people things concerning the foreign fields, Christian education, for instance, quite as interesting as anything we can say concerning this great department of our work at home. Would not an American audience be as interested in some observations upon a college and theological seminary in Rio de Janeiro with 700 students, or a hospital in Wuchow, China, which treated nearly 35,000 patients last year, as it would be in a similar institution at home? If information and discussion of the home institution are necessary, and we know as well as anybody that they are, are they not necessary in the case of institutions on the foreign fields, if our people are to have that knowledge concerning these which will evoke sympathy and support for them?

Why is it that the papers are reporting \$15,000,000 given by one man to a single institution in Rochester, N. Y.; of approximately \$40,000,000 to a single educational institution in North Carolina; of \$60,000,000 given by one man to start and equip another educational institution in Pennsylvania which has already many similar institutions? Why have no such gifts ever been devoted by anybody to Foreign Missions which includes education, publication, evangelization, hospitals, orphanages, and everything else that we are doing at home? A foreign mission board's work does not include one college but many, one publishing house but several, one hospital but usually a large number of them. The vaster need of education on the foreign field, of orphanages, and other of these institutions with which our home work has made us familiar should be apparent to anyone who stops to think. Multitudes in pagan or papal lands are without the rudiments of education; many of the sick are beyond the reach of a doctor; orphans are not there, as here, surrounded by Christian homes and Christian compassion. And yet



the fortunes, the big bequests, the great endowments, go to the departments of the home task, and none of them even to Foreign Missions classed, as it so frequently is, as one department only. Think of single individual gifts to single institutions which are larger than all the gifts of all the evangelical Christians to Foreign Missions in a whole twelve months! We rejoice and will rejoice in every benefaction to our beloved homeland which is ours as truly as it is any man's. We bless God for every gift which enriches this land in Christ. But we cannot get away from the cry which comes from Macedonia, and we covet big gifts for this larger, more importunate call.

If the leaders of the denominations desire, and no one questions that they do desire, to enlarge the intelligence, the sympathy, and increase the prayers and benevolences of the churches for this vast work, they will find a way to do it. It must first be recognized that whatever is necessary to a normal and efficient Christianity at home is necessary to a normal and efficient Christianity on the foreign fields. Therefore, whatever institutions we must maintain here to produce this sort of Christianity, we must create and maintain on the foreign fields to produce the same thing. For instance, we cannot exhort those to "search the Scriptures" who cannot read; and more than half the people in papal and pagan lands cannot read.

A great practical step toward producing intelligence and securing sympathy and support for Foreign Missions, known as a single enterprise, but including all Christian enterprises, is to apply these facts to the programs of meetings where essential enterprises of Christ's Kingdom are to have consideration, and in which they ought to have something like proportionate consideration.

Then, too, a fairer appraisal of Foreign Missions will be secured if those who sit in board and committee meetings, appointed to handle executive matters for the churches, will, when they are being impressed with the needs of some enterprise or institution at home, try to visualize the needs of a similar institution or enterprise

on the foreign fields, and then consider that this class of institution is multiplied many times on the vast and needy fields where foreign mission operations are being carried on. Our home people have enough money to take care of all our present work at home and abroad, but we must give them information, and they must distribute their gifts with impartiality according to need, urgency and opportunity. Of course, the institutions to which this money is applied, at home and abroad, should be administered with equal and faithful economy. If we plan porcelain baths for our schools in one land, and barracks for those in another, we shall, naturally, find the needs of the first greater than the needs of the latter. A good degree of the simple life is good for any student whether in a school in America or one on any foreign field. Manhood is not often promoted by luxuries.

6. *The gracious work of the Spirit in the hearts of men on the mission fields is a more certain sign to the churches because it is not confined to any field.* The Spirit seems at work in the midst of and in advance of missionaries in every land of the world. God is not calling us to one country only but to all. There is not a mission field of our acquaintance which does not present unprecedented opportunities for soul-winning at this time if only the missionary forces could be increased and workers on the fields could be given ampler facilities for their work. South America is ripe for the gospel harvester. China's call is not only the call of millions who are unsaved, but of millions who are ready to hear the gospel which alone can meet China's needs. Dr. Zwemer and Dr. Mott tell us that Islam presents a missionary opportunity of which even these missionary optimists had not dreamed a few years ago. It is common talk that India is an embarrassment to the limited number of workers there so responsive are the multitudes to gospel invitation. For anyone to miss God's signal to his churches in such facts as these which characterize all the fields is to invalidate all claim to spiritual leadership.

## CHAPTER VII

### SIGN SIX: THE NEW OPPORTUNITY IN EUROPE

This is one of the most remarkable signs of the times. For the first time in many centuries the white races of the world present to evangelical Christianity a truly great missionary opportunity. It is a fact so new, so commanding, and so significant, that thoughtful men should ponder it with great seriousness. The war wrought changes nowhere so great as in Europe. The religious changes have been largely in favor of evangelical Christianity. For centuries the channels of evangelical Christianity in Europe were clogged, miasmas of superstition stifled the low lands of illiteracy to which the masses were doomed by ecclesiasticism, and a chilling rationalism issued from university halls. At last the breath of God is blowing over hill and plain, and the clear air of evangelicalism and the warm spirit of evangelism are stirring everywhere. We have now our opportunity to win the white races of Europe and of the world, and this is a missionary fact and a call which should not be despised.

We pause just here to say with the strongest possible emphasis, that in discussing the white race we do not mean to undervalue any other race, nor to suggest that mission work among the colored races should be slowed down while we turn now for the first time in the history of America to a great mission work among the white races of Europe. Every race has its distinctive merits, its mission, and its own destiny to work out. There can be no fulfillment of God's plans if any race misses its place in the divine program. As regards gospel privilege and a share in the overflowing love of God, there is no distinction between white and black, yellow and brown. The

heart of the true missionary and the true missionary church is as warm for one race as for another. Moreover, we would not so much as by a word incite white men to a haughty pride, super-sensitiveness and a hyper-self-consciousness which are disgusting exhibitions for any man or race to make. The man who indulges these weaknesses thinks more of the liberties which belong to him than of the responsibilities which God imposes. The fact upon which we are dwelling should impart a sober sense of the white man's responsibility rather than feed his vanity. He has to a degree that no other race has a mission to the world. He is endowed and commissioned to be God's missionary to his own race and to all races. The peculiar place of the white man in the Lord's program is indeed one of exceptional responsibility for other races while working out the destiny of his own. Other races have racial duties in equal measure with the white man, but the white man has racial duty and, above any colored race, interracial responsibilities. The abilities and responsibilities of all black and yellow and brown races are more or less limited to these races respectively. Not so with the white man. His is a mission to all the world and every creature. We do not know a more sobering thought than this. Moreover, if there is with any Christian of the white race a temptation to vanity and vain-glorying in the fact of being a white man, that weakness will be subdued when once the responsibility of the white man is fully realized.

This endowment for world service is not confined to the Anglo-Saxon branch of the white race. God's purpose may center in the English-speaking nations, the people who more than any other are the present custodians of the evangelical Christian faith; but his purpose includes the white Latin, the white Teuton, that is to say, the Caucasian or universal white race. And his missionary purpose for the race contemplates a large use of white men. National boundaries are artificial, language itself is superficial, nature is official. God has endowed the white man



by nature with ability to universalize his ideas and ideals as he has not endowed any other people in the world. The history of the human race is proof of this. Not speech but color covers the soul. There are varying mental and soul characteristics underneath the color of the national skin. The racial instinct and quality are of much greater desideratum than language or residence. It is the soul of the white man, his aptitude and impulses, his propensities, and his capacity to communicate his ideas, his instinct for colonization, his adventurous spirit, his initiative and leadership in matters of civilization, which determine God's place for him in the missionary program for the world. This temper of soul is bred in the white man, and is not bred in any colored race. These things constitute the endowments of the Creator and indicate God's purpose for the white race. Each race in its place, working out its destiny and fulfilling God's purpose for it, is in the eyes of God equally precious and equally honorable, whatever the color of the skin.

The white man's work for the colored races at home and abroad ought to be carried forward with stronger purpose, more intelligence, and greater devotion. It is a mark of what Christianity can do for a people that, until the close of the war in 1918, the bulk of the white man's foreign mission money was given to evangelize colored races. The grace of God breaks down racial prejudice and awakens interracial sympathy and solicitude. We calculate that of the foreign mission money given during the past one hundred years up to the close of the war by the white churches of America, probably ninety-nine per cent. was contributed to the evangelization, the education, the healing and help of colored races. Christ so triumphed over racial prejudice, and will so triumph more and more if white men and black and brown are yielded to him.

But we are speaking of the new opportunity for winning the white races of Europe in particular and of the new and great responsibility which this fact lays upon



the churches of America. Europe needs the gospel, needs it desperately, and great multitudes recognize their needs, and are calling for it. America, on the other hand, has, by the bounties of God bestowed upon our churches, ability and responsibility for a large part in the financing of the Kingdom of God in many parts of Europe and South America. Compared with other lands our land is a land of plenty. Our resources are incalculable. Our land is free from famine, plague and pestilence; the soil yields its regular harvests, and the earth is full of essential wealth. Our banks are bulging with the deposits of millions to the credit of our fellow-citizens. It is at such an hour that the call comes again from Europe to "come over and help us."

When God turned the Apostle Paul from Asia, doing so by manifest and remarkable interpositions of the Spirit of Christ, it was for a reason. Think, if you will, what might have been the effect upon the beginnings of Christianity if Paul had carried out his own desires and had not been turned away from Asia and Bithynia to Europe. It is true that political and ecclesiastical diplomacy later captured the churches and corrupted and used many of them for unholy purposes. Nevertheless, the value of white races to Roman Catholicism illustrates the value of the white race to any cause which men would universalize. Where would Rome be to-day without the work of missionaries whom the Pope has found in Italy, in France, in Ireland, in Spain, in Portugal? The Roman Catholic institution is a world force to-day because of the use which its head has made of white men. It is folly for evangelical Christians to think that the gospel can ever be universalized without the white race and without a much larger constituency of white men than have yet been won to evangelical Christianity. The white nations of the world constitute an important part of the foreign mission field if the human race is considered only as an object of missions; but the conversion of the white nations becomes a matter of indispensable importance to the missionary program when

we reflect that the interracial missionaries of the world have been white men. It is a task as sacred and as binding as duty can be to save any man. It is an achievement which has probabilities of multiplying itself when we win a white man to Christ. We serve all nations when we save them. We win possible missionaries to other races when we win men of the white race. If won to Christ, their missionary spirit will overflow in missionary endeavor to the enrichment of all peoples. It was of a white church that the Apostle wrote: "From you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad" (1 Thess. 1:8).

For a Christian white man to plead exemption from missions with the hackneyed words, "Charity begins at home" is not only to exhibit pusillanimity, but it is in contradiction of the effects of Christianity upon a white man's soul. That is more appropriately a colored man's view of Christian duty and Christian responsibility than a white man's; for by nature's endowments the colored man's mission is mainly to his own race and homeland, while God has called white men to a world mission as well as to home missions. Moreover, all men grow to the measure of their ideals, aims and efforts. If white men hope to grow largeness of spirit, depth and height and breadth of Christian character, they must open the doors of their souls to the call of God and to the needs of all men. A serious and weighty part of our present duty is to the white man of Europe. Europe is repeating the call of Macedonia and the Spirit of Christ is as manifestly at work in present circumstances as he was in the incidents which shaped the conclusions and the course of the Apostle Paul, and inaugurated the first evangelical campaign in Europe. Foreign Missions must go to Europe because Foreign Missions must go to the ends of the world. We shall need the white men of Europe to lift the Cross of Christ and to exemplify Christian brotherhood among the yellow and brown and black races of the world.

If we covet souls for Christ and allies for ourselves in the work of winning the world, we must heed the call of Europe now which is, as in Paul's day, the call of God. The American churches and their leaders should remember that four-fifths of the white people of the world are in Europe. How significant, then, among the signs of our times is the new call and opportunity of Europe!

Says Dr. Everett Gill, an American who knows Europe and feels the urgency of this hour:

"God has given us the Bible in the homeland with wealth and every potentiality; then he has given us the opportunity in the foreign field among our own white brethren, above all in *Europe where human destiny is to be decided!* What a meeting of opportunities and the means! May God give us eyes to see our day and its duty!"

## CHAPTER VIII

### SIGN SEVEN: THE SUDDEN RISE AND POPULARITY OF DEMOCRACY

Mark the downfall of autocracy and the opportunity given for experiment in democracy in many lands in recent years: China, Russia, Germany, Greece, Finland, Bulgaria, Czecho-Slovakia, Austria, Jugo-Slavia, etc. In all these lands thrones and rulers have given place to the call of the new day that the people may have a chance. The experiment goes further than the dethronement of rulers and the setting up of republics. It includes the bestowing of suffrage upon many peoples, such for instance, as those in Porto Rico, Home Rule for Ireland, India, and the franchise for women in Britain, Holland, Russia, etc. Withal there has been a general democratization of industrial, social and religious conditions, this latter affecting even such autocratic religions as Mohammedanism and Greek Orthodoxy.

Think, if you will, how revolution has disturbed the ruling ideas of Europe. Those principles which have been relied upon for centuries to uphold monarchy, autocracy and ecclesiastical authority and privilege, have been smashed and new ideas have taken their place. The world has never seen such revolution on such a scale in its whole history. Europe has been democratized in a day. Old oppressions, suppressions, repressions, have been defied and abolished. Millions of men, with no political training for the exercise of democratic liberty and, most fatal of all, no religious tutoring and nurture, flushed by their victories, intoxicated with new ideas and powers, are setting the nerves of their neighbors on edge and arousing

the fears of another European and world war among the soberest onlookers. How these people need God!

The war thrust the responsibility and the peril of democracy upon millions who do not know what to do with it, and will in the experiment entail upon themselves many afflictions unless human nature is moderated and motivated by the teaching and spirit of Christ. Democracy is a boon or a bane according to whether the people to whom it has been given are prepared for it. Personal liberty must be limited by personal restraint, or it will be indulged to the excess of license. Political privilege has always been an instrument of personal improvement and national advancement, or it has been a weapon from which both have suffered. What European republics do with democracy will be determined by what they do with God. And what they do with God will largely depend upon what we do with our missionary opportunity and responsibility. Democracy administered by the unevangelized takes the form of socialism, communism, bolshevism, or brigandage.

There has been no such revolution in America as a dozen countries in Europe have experienced. War did not disturb American political conditions. It rather confirmed American principles of government and strengthened her influence in the world. There was no great shake-up here to create an extraordinary home call. We had our shake-up one hundred and fifty years ago. Democracy was then set free and evangelical Christian sects were soon guaranteed their rights. From the day when the hounded Christian pilgrims left the shores of the Old World for the New, preparation for democracy here had been in process. America did not have democracy thrust upon it. Democracy here was an achievement, though an achievement realized under providential blessing and superintendence. The one thing which prepared America for democracy was evangelical Christianity. This gave the spirit of sobriety, self-control, and a sense of duty and common rights, as well as a sense of personal



rights to the individual citizens of America. It created respect for law, having first created a conscience for the law of God. It created reverence for personality, having produced religious reverence. Each man accorded rights to others while claiming them for himself because Christianity had taught him brotherhood.

These things were vouchsafed to us before God laid the claims of Europe upon us. Many of the nations in Europe have acquired democracy by the fortunes of war. Arbitrary national boundaries have been fixed by allies who were the enemies of autocracy. The individual nations of Europe, which have so suddenly had thrust upon them the responsibility of democracy, have not had religious leadership to prepare them for democracy. Democracy, indeed, is not, in every case, their achievement. Unless there is made speedily a mighty effort to supply evangelical Christianity with its motives, its subduing of individual impulses, its empowering and ruling ideas, there is trouble ahead for Europe. Already some of the citizens of these republics in Europe, and some evangelical Christians in particular, are treated more harshly than they were treated by the autocrats.

By all the blessings of God upon America for three hundred years, by all the support and value which evangelical Christianity has given democracy in this land, we are under Christian obligation to communicate our religious faith to Europe in her desperate hour. God left Europe to swelter under the yoke and burden of ecclesiastical and political bondage until evangelical Christianity could grow to such stature and strength in America that it could help Europe tide over the political crisis which is a religious crisis. Talk of internationalism—there is no international obligation like the obligation which rests upon the evangelical churches of America to give to Europe the gospel of Christ, and by that gospel produce in Europe a seasoned citizenship for the administration and enjoyment of democracy. We have by the blessings of God something better to give to Europe than gunpowder and cannon ball

and bombs and poison gas, and our obligation to give that something is more solemn than was our duty to dispatch soldiers and fighting machines in 1917. The few beleaguered evangelical Christians of Europe are to-day, in their need and circumstance, calling to us, their brethren in Christ and proper spiritual allies, as England and France and Italy and Belgium did not call for our legions.

"Where the Spirit of the Lord is there is liberty" (2 Cor. 3:17).

No man can go up and down Europe to-day, passing the new borders and mingling with those who administer the so-called democracies, and those who are ruled, and come away with a conviction that the war has given liberty to the people of Europe; or that democracy is safe in Europe; or the people are safe under what is called democracy. We may as well once and for all realize that self-expression of an unregenerated man is but the hot breath of depravity, a plague and a scourge. Self-determination without self-restraint becomes self-extermination and a social menace. There is no true liberty in Russia or Roumania. This fact may not be charged against democracy. It simply illustrates that which all who are familiar with history know, namely, that Europe needs Christ to create that mutual confidence which is essential to the administration of democracy. If the rulers of Roumania could trust their fellow-citizens, their beds would be softer at night, and the expense of administration could be much reduced. But first these rulers must be taught that nothing but evangelical Christianity will produce such disinterested patriotism and national loyalty as Roumania needs. Every ritualistic, ceremonial ecclesiasticism in the world is a meddler in politics, complicates government administration and vexes government officials whom it cannot use. The evangelical Christian alone is tutored in the doctrine of personal liberty without partiality. He is the only true democrat because he has learned his definitions

of both freedom and loyalty from Jesus Christ. All he asks of the government is impartial, personal, religious and political freedom, and he will support the government loyally in guaranteeing these to everybody else and preserving its status as a republic and in the administration of democracy. The ceremonial ecclesiastic always in every land where his cult is dominant wants special privilege, and the government is a second consideration, unless that government serves him in securing special privilege.

A Christless socialism is no better than a ceremonial ecclesiasticism. The evangelical Christian says: "What I have belongs to others." The Christless Socialist says: "What others have belongs to me." This is the most arrogant autocracy. Social justice is administered by those who are grounded in principles of righteousness. There may be successfully administered a democracy where all the people are not experimentally and actually Christian; but democracy has its genesis in soul freedom, which Christ alone confers, and it cannot function and survive where, by a great majority, the people are not either evangelical Christians, or have their ideas and ideals strongly influenced by evangelical Christianity. That is to say, social and political democracy is a thing of the soul as much as a principle of state.

Americans have too much idealism concerning democracy. In recent years democracy has found a place in thousands of our pulpits which is disproportionate to its place in the New Testament. Many preachers have clothed the word "democracy" with the sanctity of a gospel. They have seemed to think that at last a political panacea had been found for the world. Humility and self-denial hold a larger place in the New Testament than democracy and self-expression. Thoughtful men in all nations are now rapidly being disillusioned about democracy as a remedy for the ills of nations and society. China, Russia, Roumania and many other lands have made bungling demonstration of democracy as a working political principle. But why have they failed in their experiments? For one

reason and one only: Religious conditions in these nations have been adverse to an experiment in democracy. Democracy never flourishes where priests of religion flourish, or where infidelity flourishes. Social injustice, oppression and discrimination always exist where priests are in high favor. Democracy to be democracy must be administered by democrats, and priests and institutions which they control are not democratic. And priests and priestly institutions seek to control the state.

Priests have an insatiable hankering after state recognition and state benefits, and in order to get such benefits they are forever putting their hands into affairs of state and reaching for state treasuries.

Without an exalted Christ among a people and a power not their own which makes for righteousness, a humiliation of spirit, a sense of common justice born of a passion for brotherhood, democracy will miscarry in their hands. Without these graces which religion only nourishes, national and race consciousness will rise to the point of danger and disgusting egotism: demagoguism and vain-gloriousness, will ride in the saddle of democracy. The most egotistic strut often characterizes the unregenerate who has suddenly been lifted to a social or financial position, even in a positive Christian society. Humility is the finest sign of citizenship in the Kingdom of God and must attend a wholesome race and national consciousness. Men will then look upon things of others as well as upon things which belong to themselves, and will not think of themselves more highly than they ought to think.

The young people, who have not had impressed upon them deeply the Christian virtues of reverence and modesty, make exhibitions which have a warning for society. The undergraduates and junior professors in some of our American universities often exhibit a radical self-assertion which religious experience and religious influence would have tamed and directed to better purpose. The broad-gauged leader of thought will, if unregenerate, spread the rails of human progress and truth beyond safety. If,



however, with all our Christian nurturing, these symptoms appear in our midst, may we not better understand how the first dawn of popular enlightenment and experience of personal liberty among the unevangelized nations may threaten the whole life of a people?

The epigrams of Woodrow Wilson, uttered in the effort to undermine autocracy in Germany, went reverberating around the world. They were hailed with acclaim by every small national and racial group in Europe and Asia, and were echoed by the dark tribes in the remotest jungles of Africa. The right of "self-determination,"—"self-expression," "self-direction" by small nations as well as large, by backward peoples as by the most advanced, was to them a gratifying proclamation. Timbuctoo, as well as cultured Germany, welcomed the promise of these privileges, and claimed them as divine rights. Wilson's words flew about the world and "democracy" became a catchword and a slogan.

The New Testament speaks not of democracy but of obedience to God and government; not of self-government but of self-denial. A good illustration of the self-expression of a humble man and a self-conscious one respectively is Christ's story of the two men who went up to the temple to pray. The one was humbly conscious of his unworthiness; the other self-conscious to the point of asserting his pride and egotism even in prayer to God. The Publican appealed for mercy; the Pharisee for admiration!

Democracy and its corollaries, self-expression and self-determination, must be cherished as an ideal and an ultimate realization by all the world and by every man. To abandon this ideal would mean to set civilization back and see it fall into a ditch from which it would require long years and tedious process to rescue it. But the word democracy is not once named in the New Testament, though the ground for it is found there. The chief thing which the New Testament reveals concerning democracy is the conditions upon which the experiment in democracy may



be made with hope of success. To ignore the New Testament prerequisite is to make a fatal blunder. Democracy and personal liberty institute a reign of self-will where the controlling wills have not been subdued to the will of God.

We doubt that there is a word that is more needed than one of warning to those who have suddenly been given the rights and the administration of democracy, and to those who put their hope for the world in it. The past half-dozen years have furnished some as convincing failures in the administration of democracy as the ages have furnished of the failures of autocracy or the successes of democracies. There are examples in abundance which could be cited to show that democracy administered by the incompetent, the unqualified, may fill the world as full of injustice, poverty and bloodshed as autocracy; that the masses of people may fall as far short of their rights under democracy as under autocracy. The experiments and maladministrations of democracy in some lands to-day are as tragical and brutal as anything which has preceded it. Poor China! poor Russia! poor Roumania! poor Mexico! These lands are using the formulas of democracy to disguise the worst autocracy that has been foisted upon noble peoples in generations.

For Christian men and women the experiments in democracy have one very simple lesson. That lesson is, for best results men should experience Christ before they experiment in democracy. There is but one thing that can qualify a people for democracy, as there is but one remedy for human depravity and its self-expression—sin, hate and wrong-doing. There is one and only one effectual preparation of any people for self-government. For every land where kings have been dethroned, "another King, one Jesus" must be given his throne rights in the hearts of a large per cent. of the citizens before democracy is safe for the nation. If Jesus is enthroned in the lives of the men and women who control the nation, they will be free indeed, and their self-direction will be along the highway of civilization. Before a democracy which is

attempted by unregenerate and godless men, the things which minister to man's high estate are trampled under foot, the soul withers, and moral and political chaos reigns.

The student of democratic government should not overlook, and the historian should never fail to recognize and recite the part which religion has played in the history of democracy, delaying, defeating, or insuring it. It was religion, and evangelical religion distinctly and preëminently, which prepared the way for the American Republic. Pilgrim, Puritan, Baptist, Presbyterian, and other groups and fellowships, who had by deep experience and sore trials of faith learned that one "is your master and all ye are brethren" laid the beams of this good Ship of State. It was the spirit of the people whom Christ had made free that filled the sails and wafted the ship in its course.

We are all too slow to see the peril of the world experimenting in democracy without the gospel, and that peculiar type of citizenship which the gospel and an open Bible produce uniformly and universally. If democracy itself is to be safe in Europe, Asia, and elsewhere, and if it is to bring safety to the millions of our fellow-creatures in those lands, Christian America, which had laid for her the foundations of democracy by the evangelical Christian pioneers who were providentially permitted to make the beginning and experiment, must with great haste and determination carry Christian evangelization into these new republics and make it synchronous with democratization. The day is already far spent. Nominal democracy without Christ has already wrought havoc in some lands. Delay in the work of evangelizing these republics invites their disaster. Democracy without Christ will, with time to beget and mature its full brood of ills, socialism, communism, anarchy and intimidation, set the world on fire and set back human progress indefinitely.

No sign or circumstance of this precarious hour calls more loudly to the churches of America for a foreign

mission advance than does the expansion of and experiment in democracy.

Christian evangelization is a prerequisite to the best civilization. With this granted and accomplished we may then lay comparative stress on social, economic and industrial aspects of Christian service, but never should these, one nor all, be accepted as substitutes for that Christian service which brings men into living personal experience of Christ and the fellowship of saints. In the proportion that emphasis is shifted from evangelization to social service or even education, there is sure to be a modification both of the evangelical faith and of the restraining influence of Christianity upon the people.

This much we have learned in America, and we should apply our experience to the world. All our altruism, all our philanthropies, all our humanities, all our schemes for the uplift of the nations, educational, political, social, and what not, must come to failure if Christ and the Christian experience be left out. Substitute whatever else one will for that which seeks and secures the regeneration of men, and they will presently become so furious in race and national self-consciousness, that they will turn again and rend those who have sought to help them.

Let it be summed up here that the sin of the world is spreading itself in defiance of law, irreverence for God, a lack of conscience for the Truth, respect for social proprieties and conventions, and disregard for human life itself. All this is a sign that an aggressive Christian evangelism is the call of God to Christian men at this hour both here and everywhere. If the note of evangelism is lost, education becomes a delusion and political, industrial and social reform end with a back kick which will stop and defeat human progress. There is absolutely no remedy for sin except the Cross of Christ which is at the heart of a gospel of repentance, atonement and redemption. Until the heart of man is right, society will be

wrong, and democracy itself a plague. Whole nations without God and Christian experience constitute the most menacing facts to world peace and progress that exist in our day. Unless there is haste in giving these the gospel, they will, with the new liberties which the new day has accorded them and their new impulses to self-assertion, imperil the world. Their plight and the danger which they present alike admonish us not to be absorbed by minor things and, in being so, fail to give these nations that which will both save them and safeguard the world.

Jealousy, suspicion, hate are the natural inward temper and outburst of men made conscious of liberty but ignorant of duty and the laws of life and society. Aware of their rights, without a sense of obligation to others, they are certain to impinge their neighbors' welfare. Every attempt at democracy without Christianity is such a failure as absolutely to prove the thesis that without Christ self-realization and self-determination and self-government are risky experiments. The conversion of the sinner is necessary to the security of society. Righteousness exalteth a nation and righteousness is unattainable except in Christ. Lowell has thrown down a challenge to the infidel in words which constitute a warning and an admonition to those who seek the world's welfare.

"When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet, ten miles square, where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, womanhood defended, and human life held in due regard; when skepticism can find such a place ten miles square on the globe where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views. But so long as these very men are dependent upon the religion they discard for every

privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its Saviour."

What an argument for missions! That which is not good and safe for us is not good and safe for anybody. The chief need of others is that which is our own chief blessing and which sanctifies all else that belongs to our institutional estate.



## CHAPTER IX

### WHAT THEN?

What then will be the consequence if the churches of America miss the meaning of the times in which they now live and fail to institute at once a strong foreign mission offensive?

That question has by suggestion and implication been answered in the preceding pages. Nevertheless, let us summarize here by asking several questions: 1. What will be the consequence if the churches fail to respond to this call? 2. If the American churches fail, who will meet the world conditions? 3. Is America called to so great a responsibility? 4. What will be the consequence if the American churches measure up to their responsibility in this great hour?

1. *What will be the consequence if the churches of America fail to answer the foreign mission call of God at this time?*

(1) Failure will disappoint Providence. That God is seeking to lure his churches forward for a great foreign mission advance no one who reviews the facts faithfully and impartially can doubt. His Spirit is not so manifest nor working so marvelously toward any other end as toward this, and no disappointment could quite equal his disappointment if the churches default in the main task for which they were created, the evangelization of the world. Dr. Augustus H. Strong asks some pertinent questions which bear upon this discussion at this point:

“What are the churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to

send them? What is life itself for but to fulfill the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?"

Jesus showed no greater disappointment in anyone whom he encountered in his ministry than he did in those who could not read the signs of their times.

Dr. Sidney Gulick in his book, "The Winning of the Far East," says:

"The next few decades bid fair to be the crucial period in world history. World goodwill and mutual service, or world downfall—that seems to be the alternative. In determining this alternative America has more to say at present than any other nation. In this crisis the Churches of America hold the decisive position."

(2) If the churches fail to meet this emergency and this generation fails to bear fresh witness to its faith in the gospel of Christ and the authority of Christ by a new missionary crusade, thus failing to expand the Kingdom and enhance the glory of the Cross, then another consequence is inevitable, namely, the faith of evangelical Christianity and the unique glory of that Cross will suffer here at home. No zeal in our preachers or churches can preserve the purity of the gospel if they are wanting in a passion for the gospel's proclamation. Provincialism has produced some of the most deadly heresies in the world. The gospel is seed corn for sowing in mission fields. It cannot be boxed up and its quality preserved. It was not meant to be kept in cold storage. The churches which take the gospel afield are those which save lost men and at the same time save the gospel. Those who conceive of the gospel as being a thing for home consumption will find themselves and the gospel as they hold it to be a diminishing quantity. We keep the gospel pure and multiply it in proportion as we faithfully and widely preach it and reproduce and multiply it in the lives of others.

(3) If we do not evangelize the world, the world will paganize, Romanize, Bolshevize America. If we wish to destroy these upas trees, we must go to their roots in Asia and Europe with the sharp ax of Truth. Already many pens dipped in their moraceous poison are attacking our government, our American Sabbath, our Bible, and our civil and religious institutions. If the gospel of Christ is not ministered quickly in lands where unregenerate men, on fire with human hate and obsessed with self-expression and self-propagation, these will grow stronger, more daring and, under the protection of the liberties which democracy gives good and bad men, corrupt the thinking of multitudes in the homeland, and turn them into enemies of all that we dearly cherish. There are dangerous forces in heathen and semi-heathen masses led by men equipped by modern education and with modern science and modern weapons. The world's contraction into "one neighborhood" which makes missionary contacts easy, makes possible also a neighborhood feud, which is the worst of all wars. If our Christianity does not overflow into the lives of these masses of Europe and Asia, their influence, standards, ideas, and ideals will overflow us and become a political, social, economic, moral and religious peril; and that peril may not be far distant since we have come upon times when great world issues come quickly to the surface, move quickly, and spread rapidly. The war has not ended war nor made democracy safe for the world. As a matter of fact nothing that has happened on this planet in centuries so unleashed depravity and produced such convulsions of immorality as has the war.

The fires of hate which are flaring in so many areas of Europe to-day may, without a speedy subduing and without the extinguishing love of Christ, break out suddenly into another conflagration which may, and more than probably will, catch America in its destructive course and sweep. Lloyd George says:

"Europe is a seething cauldron of intense national hate with powerful men in command of the fuel stores, feeding the flames and stoking the fires."

(4) But the loss of our opportunity is the saddest loss which we shall sustain if we are disobedient to the heavenly vision. Says Dr. Robert E. Speer:

"This present generation is not a generation in the clutch of deep mortal need alone. It is a generation of plastic flow. Other great ideas will surely penetrate the minds of all mankind in this generation. Twenty-five years from now not a village on the face of the earth will be as it is to-day; not a human life will be conditioned as it is to-day. Do we intend to sit idly by and allow other great ideas to pierce to the life of the world while the redeeming idea of Christ, which we know to be the most piercing and pervasive of all ideas, is postponed to be administered to a preëmpted world by generations that come after ours?"

But the truth may as well be told. Much has been lost already by the meager support which the evangelical churches of North America have given the foreign mission enterprise during the past half-dozen years.

In the first place, millions who might probably have been saved have gone to their graves without Christ. The times and circumstances in which they lived robbed them of the consolations of even a false religion and the churches of Christ failed to supply that which would have sustained their spirits as they passed through the shadow and mystery of death.

Again, some of the false religions have recovered some of their losses. Romanism has made a desperate effort to reingratiate itself in Europe. It has intrigued France and even Great Britain into sending a representative to the Vatican, and thus giving the papal power a new lease on life.

While we have hesitated, Satan has been busy and the

tares of error, prejudice and misunderstanding have been sown.

The old diplomacies, which a great Foreign Mission Program in Europe would have rebuked, have been re-asserted and civilization has been checked.

The Mohammedan Turk is back in Europe after being run out, and he is receiving the courteous bow of some governments which call themselves Christian.

A flaming literature of Bolshevism, infidelity and salacious social taint has been sown abroad over Europe while Christian printing presses have been idle.

Some of the old universities out of which came the ethics of the war, and which hung icicles on pulpits where tongues of fire should have proclaimed the gospel of Christ, are being resuscitated for further mischief.

At home a large number of young men and women who offered themselves for foreign mission service and have been denied appointment because money for their support was not available, have been lost to the work, and, declining to send them, the boards have chilled the missionary zeal and purpose of others who were preparing for foreign mission work.

Evangelical Christians in Europe who looked to us as their allies have been disappointed, and missionaries on all fields have become discouraged by debt on the home boards and repeated denial of their requests for reënforcement and equipment.

Lands which could have been bought and buildings which could have been erected at trifling cost with the prices of land, labor, material and exchange all in our favor, especially in Europe, could not be secured. Much has been lost in missionary service and achievement, and this needed equipment will now cost from 50 to 150 per cent. more than it would have cost had the boards bought three or four years ago.

(5) Losing this opportunity for Christian service, we not only lose it for ourselves, but we shall probably put it out of the reach of generations of Christian men who



are to be our successors. The familiar story of Kublai Kahn has a lesson for Americans of this generation. It will be remembered that in the Ninth Century a few intrepid missionaries reached Peking where this Mongol ruler had established his capital. A church and an orphanage were started. These attracted the attention of and pleased Kublai Kahn, and he decided that Christianity was a good thing for China. A delegation was accordingly dispatched to Rome with a request that one hundred missionaries be sent to China at once. The Pope was too busy with his petty domestic and European politics to pay attention to Foreign Missions, and a call to a heathen country. His opportunity, despised, passed, and after a thousand years it has not returned for Rome or Christianity. Peking is a heathen city still and two-score generations of Chinese have died without ever hearing of Christ and his Cross, of his self-denying love and redemption.

The opportunity passed, but the folly of despising it is seen in the early and bitter fruit. The Mongols without Christianity a little later turned their attention to Europe whose religious chief had ignored their request for missionaries. The Mongols overflowed Russia and slaughtered people until "no eye was open to weep for the dead."

The American churches cannot close their eyes to the signs of the times and ignore the call of God to a Christian world service and escape consequences for themselves, their children and a neglected world which make one tremble to contemplate.

Dr. J. H. Rushbrooke of London, England, Baptist Commissioner for Europe, a man with broad and exact knowledge of European religious conditions, says:

"Remember, this call for help is urgent. We must act promptly, or the opportunity will have passed. Central and Eastern Europe are not yet stabilized. The tremendous overturn in the political realm, the lack of fixity there, is a manifestation, an accompaniment, a symbol of unrest in the minds of men. Mental and spiritual conditions, like political and economic, are still fluid. *But they are tending towards*

*rigidity.* Wait five years, and you will be unable to produce such effects as are possible now. Wait ten years, and the God-given opportunity may have utterly vanished."

2. *If the American churches fail God at this time, who will meet the world conditions?* Can the reader, out of his knowledge of the religious forces of the world, turn to any other land in which evangelical Christianity is strong enough to take up this new burden and meet this new opportunity which the world at present offers? No exact religious survey of the world is necessary to show that if America defaults, no reasonable ground of hope can be found in the evangelical churches of any other land. Make your survey if you will, and you will not find evangelical strength in any other part of the world sufficient for this task. There are neither numbers nor wealth to be found elsewhere to match the demands which need and opportunity make for this campaign. The issue is, of course, narrowed down to the white nations which alone have been as nations appreciably evangelized. Again, the survey may be reduced to the British Isles because beyond them Europe is a mission field, and even in them there is much need that calls to America. Ireland, with a potential people, is for the greater part under the bondage of Rome. Evangelize Ireland and Ireland would help evangelize the world. The evangelical Christians of Britain are doing heroic foreign mission service and can be depended upon to take a generous share of the world field, but there is not in the British Isles altogether a sufficient number of evangelicals to grapple successfully with Continental Europe. Great odds are against evangelical Christianity in England. The promising mission field which Ireland offers is sufficient to tax the ability of the churches of Britain. On the continent, with the exception of small patches where the Germans have, in their homeland and elsewhere, been the chief agents of evangelization, vast territories are grown with the wild briars of superstition, common to Romanism and Greek Orthodoxy, which the

phrases, semi-heathenism and pseudo-Christianity alone characterize.

To illustrate the weakness of evangelicalism in Europe take France, where out of a population of 40,000,000 there are but 1,000,000 evangelical Christians of all denominations; or Spain, where in a population of 21,000,000 there are but 10,000; or Portugal, where but 6,000 of 4,000,000 are even nominally Christians after the evangelical type. Europe does not furnish at present a missionary force, but a mission field, and a mission field which presents great difficulties, but one which must be cultivated for Christ, and for the sake of the rest of the world, because four-fifths of the only race which can universalize Christianity are still in Europe.

Speaking from the viewpoint of evangelical Christianity, America is more truly evangelized than any other nation in the world. No other nation, nor all other nations combined, can offer for missionary service such a body of free churches, so many evangelical ministers in full possession of that Christian initiative which is essential to a minister's power, so many trained volunteer workers, so many Christian institutions, schools, theological seminaries, publishing houses, religious periodicals, hospitals, orphanages,—all under control of evangelical denominations. No such force has ever been mustered for Christ and New Testament truth in all the world and in any age outside of North America; nor have the evangelical forces in any other land been so organized and drilled on lines so consistent with freedom and effectiveness. There are more women's organizations, young people's societies, Sunday school teachers, etc., who have had some special training for their work than can be named by any survey beyond our borders.

If America defaults, evangelical Christianity may get ready to capitulate before her enemies, and we may reconcile ourselves to the loss of millions of precious souls in this and succeeding generations. There are faithful men and women in other lands who will not give up the cause

without desperate effort. They are, indeed, making desperate effort now. They will continue, at great personal sacrifice, their effort to save the lost and universalize the precious faith of the gospel, but if America deserts them the odds against them are too many. There is scarcely a camp of them which is not beleaguered and which is not forced to a defensive maintained at great cost while their eyes are turned to America for reënforcement and succor.

3. *But is America equal to so great responsibility?* Numbers, organization, institutions, and agencies are not all that show our incomparable ability and our unparalleled responsibility. Our financial ability places us in equally greater contrast with evangelical Christianity of other lands. In money with which to finance the foreign mission crusade to which God is calling us, we are as exceptionally equipped as in other respects. There are more than fifteen hundred million people in the world; but America's one hundred million hold one-half the gold of the whole world! America's wealth astonishes other nations.

Not only so, but compared with the white races of the world, who alone at present share in any large measure with us the responsibility of disseminating the gospel, we are financially freedmen and our brothers in other lands are in comparison in bonds of poverty. The war has left Europe broken and loaded and burdened by debt. The following figures, which have been widely published in American periodicals during the recent weeks, spell American missionary responsibility:

BRITAIN owes the U.S. about .....	\$4,500,000,000
FRANCE owes the U.S. about .....	4,000,000,000
ITALY owes the U.S. about .....	2,100,000,000
RUSSIA owes the U.S. about .....	250,000,000

The colossal sum of \$10,850,000,000 due this prosperous country by four of the impoverished countries of Europe, think of it!



What these debts which overhang the European nations mean in high taxes, in curtailment of public works, through which in America so much money is distributed among the people, few American citizens can quite realize.

But to the comparative poverty and war debts add the disparity between the daily wage of Europeans and Americans. Bear in mind, too, that the wage scale brings the question of financial ability or disability down to the average man as no estimate of national wealth does. There are in Europe a few rich men yet, as there are many rich men in America, but the masses in Europe are poor beyond any general poverty with which we are familiar in this country. The wage scale in contrast with American wages tells how the middle classes are living, and more than anything else fixes American missionary responsibility upon all our church members. According to tables given by Mr. Sherwood Eddy in his book, "The World of Labor," published in 1923:

The average daily wage of the laboring class in England in \$2.92; in Germany \$0.57; in France \$1.99; United States \$7.13.

The above figures show that the average pay of an American laboring man is nearly  $2\frac{1}{4}$  times that of the Briton, more than  $3\frac{1}{2}$  times that of a Frenchman, more than 12 times that of the German.

Figures given by the same authority show that the week's pay of the average American laboring man will buy more than 2 times as much as will the week's pay of the average Briton, more than 4 times that of the German, more than  $3\frac{1}{2}$  times that of a Frenchman.

If we make the comparison of the weekly wage of the American laboring man with his brother laborer in Japan, China, or elsewhere in Asia, the contrast is even more glaring, indeed out of comparison. The best of authorities assure us that millions in heathen lands go to bed hungry every night.

Can there rest, therefore, on any other people in the world such a weight of financial responsibility for the



Kingdom of God in the world as that which rests upon America? Moreover, the responsibility in other lands does not rest upon the masses as it rests upon them here, for, as one can see, they get little for daily bread while we get enough and to spare.

No other people in the world live as extravagantly as Americans. The luxuries of others are claimed by Americans as their necessities. More than eighty-eight per cent. of the automobiles owned by the fifteen hundred millions of people in the world are owned by the one hundred million who live in the United States. In the United States there is 1 automobile to every 6 and a fraction of the population; in Great Britain there is 1 to 69; in France 1 to 88; Germany 1 to 446; in Italy 1 to 518, and when you get beyond these countries, one rarely sees an automobile except public service machines which are owned by corporations.

John Galsworthy said:

"America has the might of a great country and a great people behind her. With her powers she can accomplish wonders for the benefit of the world. But she must look to the use she makes of her might. Whatever she does is watched with careful eyes by England, for whatever America does affects England. America's actions vitally affect England, not so much in a material way as in a spiritual way. To America the whole world looks. Her dauntless spirit, her desire for the best things, the force of her inhabitants are capable of being of the greatest service to the rest of the world. America is on the threshold of her career. She may step out as the redeemer of the world. It is her duty to do so. *Noblesse oblige* is as much an obligation of democracy as of aristocracy, and at present rests peculiarly in the United States."

If America is to "step out as the redeemer of the world" there is not a moment for hesitation in doing so.

Sir Auckland Geddes, former British ambassador to the United States, says:

"America is now one of the greatest empires in history and has taken over from Great Britain the world's leadership, especially in connection with work for the higher service of humanity."

Will America indeed exercise this leadership in the highest of all service, the spiritual salvation of the world? It is for the evangelical Christian churches of America to answer that question. To them God has in this hour given a supreme and a sublime mission, that of carrying the Good News to the world in its distress. Evangelical Christianity has found here its Eldorado, but God did not ordain that we should use our goodly heritage for self-pampering. When he gave us this land, he trusted us to use it for the good of all lands.

Nevertheless, evangelical Christianity in America has, during these six great tremulously pivotal years in the world's destiny, spent upon itself some twelve dollars for every one dollar that it has spent upon the fourteen hundred millions of people in other lands. In this very period of God's summons to world service, we have increased our home expenditures and correspondingly decreased our foreign mission offerings. Can it be possible that anyone can reflect upon the facts and conceive that such is the will of God for our American people?

4. *Finally, what will be the consequence if the American churches measure up to their great responsibility in this great hour?*

(1) For one thing the preachers of America who interpret the signs of the times, lift up their eyes and look afar on the great mission fields, and faithfully relate themselves and their churches to the task before us, will, under such inspiration and in such leadership, grow as ministers of Christ toward the measure of the stature of the fullness of Christ. A great foreign mission campaign will, as certainly in this generation as in the first Christian century, make great preachers.

(2) Second, response to the call of God for world ser-

vice at this time will deepen and heighten and broaden the spirituality of our churches and save many children of God from a worldliness that is now creating spiritual famine everywhere and spiritual debilitation. Foreign Missions will, as certainly as it is prosecuted in great fashion, revive spiritual religion in our home churches. Christ walks with those who give themselves wholeheartedly to the fulfillment of his Commission. When Richard Fuller was downcast and weeping over coldness, indifference, and worldliness in his London congregation, he betook himself to preaching on *The Duty of Christians to Give the Gospel to a Lost World*. It was then that a revival broke out in his church which revived his drooping spirit and bore many souls into the Kingdom of Christ. The church in this land whose spiritual life has run low needs Foreign Missions as a means of grace. Fuller himself says of the home benefits of Carey's missionary venture and work:

"A new bond of union was furnished between ministers and churches. Some who had backslidden from God were restored, and others who had long been poring over their unfaithfulness and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears and found peace which in other pursuits they had sought in vain."

Truly says Dr. Stacy R. Warburton in his most excellent book, *"Making a Missionary Church"*:

"Any church that sets before itself as its aim and goal the establishing of the kingdom of God in all the world and in the lives and relations of all men, will not fail to grow in strength or to develop its members spiritually or to reach the people of its own community. The greater includes the less. There is no greater aim or ambition than the missionary purpose. And to make every other aim and every other plan contributory to this matchless one which is Christ's, is to make certain the fulfilling of every lesser one that is worthy. The greatest need in the kingdom of God is churches and pastors big enough and bold enough and

Christlike enough to take a chance on success at home, in their own community, for the sake of success in the great world field which the Lord has committed to them. God will not fail a church or a pastor that takes such a venture of faith."

(3) But the discharge of our duty in larger foreign mission service will, with present world conditions, insure an ingathering of precious souls on the foreign fields for which no parallel is found in modern missions. Millions on the foreign fields are ready to make the great decision if only the missionaries be sent to them and the issue be pressed now. It is the readiness of the world as well as its needs that makes up the urgency of the hour for Foreign Missions.

"I hear the voice  
Of one who calleth,  
Calleth sweet and clear,  
For men to reap for him  
A harvest white.  
Oh, soul of mine, rise up and answer him  
Before the night,  
The long night falleth,  
And the day be gone, thy day be gone."

THE END











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